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The War Situation

How it affects us. The war has cut off all our foreign membership; it tends, in the first reaction, to a panic of economy reducing American memberships, and, by the competition of special appeals for war-time needs, it seriously reduces contributions.

BUT, further and more important, it affects us as emphasizing, in a deeper degree, the national and world need for religious training. Torn by untrained passions and rent by the delirium of materialism the world calls for religious leadership adequate to these times. *Also,* the fact of impending great social changes calls us to the duty of preparing the next generation to live under religious ideals.

WHAT SHALL WE DO? Meet the emergency: Meet first the great emergency of world need. More than ever before do the times call for moral and religious education. The war calls, not for an abandonment of ideals, but for their realization. And if the emergency is greater than before then the agencies to meet it must be made more efficient. *We must highly resolve to keep every instrumentality of promotion at its top mark.* This will mean sacrifice; but the agencies which have taken years to build must not be abandoned in the very hour when they most are needed. *In order to meet the present emergency each one must "do his bit."*

THE RELIGIOUS EDUCATION
ASSOCIATION ▲ CHICAGO

A MESSAGE ON THE WAR

This hour calls for religion. No immediate urgency for things, for supplies and arms and machines, can mean that ideals and principles must stand aside and wait for quieter times. The outstanding things are seldom the most influential or important. The war will not be determined by things; it will be settled by motives, principles and ideals. The important consideration of this hour is that we shall think clearly and justly, shall have high vision and worthy motives, that we shall be controlled by religious ideals. Never was the message of religious education and the mission of the R. E. A. more timely.

Ultimately the basic issues of this war will be settled for good or ill by success or failure in religious education. Religious education is not some quiet back-eddy of dreams. It moves in the stream of life, for it deals with the world's dominating ideals. It seeks to give to conduct, personal, social and national, adequate motivating principles. Its field is that of LIFE, not that of theological subtleties nor the curiosities of archaeology and literature. Its program is the growth and development and guidance of lives toward religious ideals, into a religious social order. Its processes are vital, human, social and immediate. Concerned with righting the world, it goes to the very roots of our present ills. Knowing that things never can be right until people are right, and that people will not be right until they are right at heart—in ideals, motives, will and habits—it begins its work at these springs of conduct.

Painting the pump will not purify the well. It is so easy to be carried away with the pressure and immediacy of things as to lose sight of the primary importance of fundamental concepts. It is easy, in hours of stress, to relieve the superficial ills and forget radical causes. We raise armies and crops; but we forget that greater yet is our need of a generation guided by righteousness and truth. These things ought we to have done but not to have left the others undone.

We must hold unbroken our own line. There is a tendency at such times to say "The important organizations at this hour are those of war-relief and preparation; the pressure is so great for

these practical causes that others must get along without my help." That is to confess ourselves beaten before we begin. Only one attitude is possible to brave and far-seeing men and women: to say, "*At any cost we will maintain that which we have already builded. The many years of sacrifice and slow development must not be wasted. The ideal must not be sacrificed to any emergency.*" That attitude will involve sacrifice; but we expect sacrifice; we can hope to achieve nothing without it.

We cannot afford to waste past sacrifices. The development of the Religious Education Association has been a costly process; its history is a record of many sacrifices, of the investment of the lives of splendid men and women. Through the price they have paid it has reached a certain degree of usefulness; it has a place and function of service. *On no account must the sacrifices of the past years be lost by any unwillingness on our part to pay the price of the present hour.*

Loyalty. The call of this day is not alone a call for devotion to new objects, it calls for loyalty to old aims and ideals, for the maintenance of those programs of righteousness and truth to which we have pinned our faith in the past. The work of the Religious Education Association is needed in the world more at this day than at any time before. We who believe in its mission must see to it that the special contribution it can make to the world's present needs and to its future problems shall not be missing. This emergency calls on us in the light of the current failure of obsolete methods, in view of the fruits of yesterday's indifference, to *highly resolve that our children who make the world of to-morrow shall not lack that instruction and training, that stimulus and motivation of life which we call religious education.*

IDEALS IN RELIGIOUS EDUCATION

IDEALS AND METHODS OF RELIGIOUS EDUCATION FOR THE COMING WORLD ORDER*

A SYMPOSIUM

I. FREDERICK TRACY.†

1. I believe that religion is neither *apart from life, nor a part of life*, but that it is *life*, in its deepest, highest, and truest meaning.
2. I believe that religion and morality are inseparable; religion finding expression mainly in the moral life, and morality finding its ultimate significance in religion.
3. I believe that religion, and morality, as so conceived, carry with them a sincere altruistic interest in one's fellow men, even unto the uttermost parts of the earth.
4. I believe that a man's life "consisteth not in the abundance of the things which he possesseth," but in those qualities of character set forth in the beatitudes of Jesus.
5. I believe that war is hell; and that if war is to cease unto the ends of the earth, it can only be by the diffusion of the spirit of Jesus throughout the world; so that men shall no longer desire to lord it over their fellow-men, nor to trample on the rights and liberties of others for the sake of territorial gain or military supremacy.
6. I believe that in view of the present world situation, and the needs likely to arise therefrom, both religion and education should seek to rid themselves of every ounce of "excess baggage" in the shape of mere dogmatic traditionalism, and fling themselves into the task of promoting Christlikeness in the individual and world-brotherhood in the race.

II. FRANCIS GREENWOOD PEABODY§

The "needs of religious education in the present world situation" will not, I think, differ from those needs in the past in their two most important aspects: 1. Such education should be religious. 2. Such religion should be educational.

1. What the "world situation" needs is not a new emphasis on the accessories of religion,—forms, rituals, heresies, or orthodox-

* The members of the Council of Religious Education were invited to express their views on the principles and programs of religious education in the light of the present world crisis and in view of coming social and political changes.

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ies,—but a revival of religion itself, a clearer consciousness of God, a simplicity which is toward Christ. Men are not likely to come from the trenches and to care much for doctrinal controversies or ecclesiastical claims; but the evidence from the front already reveals a new need of God, a new fellowship with Christ, and a new reality in prayer. The education which can meet this new demand must apply itself not so much to technical instructions as to the renaissance of religion itself.

2. The religious life thus quickened must be educated. It is given as a seed and must be trained to grow, and to grow straight. It may run to weeds as well as to flowers. An uneducated religion is the root of bigotry, persecution, and hypocrisy. A "reasonable service," a good conscience," a will to do the will of Him that sends one,—these are the Biblical names for religious education.

III. J. W. F. DAVIES *

Our education, while emphasizing the individual, must lay greater emphasis upon the social group and the obligation of the individual to that group. It must emphasize, too, the fact that the highest life is realized only through sacrifice. We are at present individualists scrambling each independently of every other one for the maximum share of the pie. We shall lose much of life if we do not change this attitude to constructive service. The social group should be made inclusive enough to take in all people of the world. People need to be taught that they are citizens of the world first, and that does not interfere with loyalty to one's country any more than loyalty to one's state interferes in the large sense with loyalty to one's country. In other words, our educational program must be one that so cuts down the barrier between peoples and emphasizes living for the highest good of the whole group, that sacrifice is to be expected, and one is ready to enter the trenches of life giving up all if necessary to do so.

IV. HENRY CHURCHILL KING†

1. Christian men and women ought with all their souls to believe in the possibilities of a new civilization and throw their whole selves into the struggle for its oncoming.

2. Americans in particular should awaken to the special obligations now resting upon America and America's youth, for securing some great constructive issue out of the present collapse of civilization, and for making good the loss of the trained youth of the European nations.

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3. The war should give a new sense of the inescapable grip of the laws of God in the life of nations as well as of individuals.

4. This in turn should mean that there is just one road to national greatness,—stern self-discipline, leading to a reinvigoration of the life of the nations in its entire range, physical, political, economic, intellectual, moral and religious.

5. The war should give, too, a new grasp upon the principle of the organic view of truth and of human society.

6. In this great world crisis God is sifting out the true from the false Christianity. The only kind of Christianity that can be said to have come out of this war unscathed is a Christianity that is a true reflection of the spirit and teachings of Christ, that is consequently ethical through and through, not tribal but universal in its appeal, and with an ethics capable of application as truly to nations and national relations as to individuals and individual relations.

7. In particular this should mean the utter abandonment of the philosophy of the state as a law to itself and as above the claims of Christian morality.

V. HERBERT WRIGHT GATES*

I believe in the Fatherhood of God and in its natural outcome, the Brotherhood of Man.

I believe that in the practical recognition of such Brotherhood, with the vital religious impulse which comes with acceptance of the divine Fatherhood, lies the only hope of establishing a human democracy which alone can banish warfare and strife between nations or classes in society, and promote peace, happiness, and human welfare.

I believe in religious education as the process of leading the individual into the knowledge of God and adaptation to his plans and purposes for mankind.

I believe that religious education must deal primarily with the young, that lasting foundations may be laid in the plastic years of development; that it must proceed especially through the agencies of Home and Church; that it must be authoritative, not through the dictates of tradition or creed, but through the appeal of its message to the inner convictions of righteousness and moral obligation; that it must be rational and fit its message into man's best thinking in other spheres; that it must be ethical, appealing to the will, and thus giving expression in action to the best religious impulses.

I believe that religious education, while dealing primarily with

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individuals, must also recognize the social nature and the social relations of each individual, and that its program must aim at the redemption of society, not merely the saving of individuals out of society.

I believe that religious education, for the accomplishment of these aims and ideals, must have a program which shall include training of the feelings through worship, training of the mind through the study of sacred literature and other religious truth, and the training of the will through service and activity expressive of the religious impulse.

I believe that this program must be graded so that the message it contains shall come to each individual in the form which he is best fitted to receive, assimilate and use.

VI. KENYON L. BUTTERFIELD*

I. THE END.

1. The new world order will be based on a reconciliation between organized efficiency in wealth-production and in government and genuine democracy in industrial, political and social life.

2. The ideal efficiency consists in putting each person into his proper place of service to the common welfare.

3. The ideal democracy is complete freedom to each person to grow into his largest possibilities of moral and spiritual stature. These possibilities are realized only in co-operation with others for common ends.

4. The fundamental question then is how to secure the maximum service out of each individual on behalf of the common good while simultaneously that individual may gain for itself the largest possible development.

5. This question is chiefly a moral question and it is to be answered, therefore, in the realm of ideals. The religious motive is the only motive adequate to rouse and preserve the requisite ideals. God's work with men in this world is the making of men, and the service of a man to his fellows is part of the process of his growth. Man's work in the world is working to do God's work for men.

II. THE METHOD.

I. The materials with which men work out their destinies are chiefly economic, and secondarily political and social. Efficiency in producing wealth under such conditions that the producers not only

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gain their just share of that wealth but also live the fullest possible lives, is a fundamental task in the new order. Efficiency that gets goods at the sacrifice of human character is not true efficiency. Political democracy, industrial democracy, and social democracy are intertwined. But in the coming generation the development of a real industrial democracy is the most important.

2. The institutions of religion then must (a) Recognize the main issue (b) Ally themselves with all sane movements on behalf of a truer democracy (c) Seek to inspire the democratic movement with the religious motive.

VII. HUGH HARTSHORNE.*

1. Man has a destiny that is conceived to be some kind of superior activity. This superior activity is self-directed and essentially satisfying. Superior activity can be achieved only by experience in its two-fold aspect of activity within the relation to be perfected, and reflection upon that activity and its purpose.

2. Education is the process by which the ideals of man's destiny become gradually incarnated in the fabric of society and the characters of its individual members. Religion defines man's destiny as a social destiny, or a superior activity which is not only self-directed and essentially satisfying, but which is also socially motived. Man's social destiny is to be achieved only through social experience progressively understood and directed. Religious education, therefore, is the process by which the individual, in response to a controlled environment, achieves a progressive, conscious, social adjustment, dominated by the spirit of brotherhood, and so directed as to promote the growth of a social order based on regard for the worth and destiny of every individual.

3. The process of religious education takes place as the individual lives among people, comes into touch with the highest type of spiritual life in the present and in the past, and responds to this life and this ideal by developing the habits, attitudes and purposes that serve to give range and direction to the constructive social tendencies, and to hold in check or direct or convert such tendencies as are destructive of the social good. Identical with the process of religious education is the individual's increasing participation in the worship, work and fellowship of the world, and his increasing contribution to its progress toward the social ideal.

4. In order that this development of the individual may take place, society must provide for every child:

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a. A community dominated by the spirit of brotherhood whose individual, co-operative, and institutional activities in worship, work and fellowship he may imitate and share.

b. Within this community, definite training for skill in these activities, and in their intelligent direction and control through study and discussion.

5. The goal of religious education for the individual is thus seen to be the completely socialized will, expressed in a life which is sharing increasingly in the knowledge and work of an eternal society, and in the joy of human and divine companionship—in a word, world-citizenship.

The goal of religious education for society is the reorganization of institutions and enterprises in such a way as to provide for all individuals the stimulus of the religious heritage of the race, and equal opportunities for health, education, work, play and worship—in a word, world-brotherhood.

VIII. BENJAMIN S. WINCHESTER*

I. The aim of religious education is identical with the aim of Christian democracy—to enable each individual to realize the utmost of which he is capable in life and to inspire him to co-operate to the fullest extent with all men everywhere in securing the highest welfare of all.

This realization of selfhood and appreciation of those values which are highest rest back upon the consciousness of God. It is the first task of religious education, therefore, to bring home to every individual a sense of the reality of God, to quicken within him the consciousness of His presence, and to make clear to him his relation to God.

Co-operation with all men for the common welfare is only another way of expressing the sense of universal brotherhood, with its privileges and responsibilities. Religious education must somehow succeed in interpreting individuals to each other and in helping each man to understand that the best for which he can hope in life is realized when he has done his utmost to enable others also to achieve the same.

II. Religious education must become an integral part of our educational system. This does not mean that it is to be incorporated as a part of the public school program. It does mean that somehow public opinion must be aroused until it shall make the same com-

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pelling demand for religious education that it makes for other forms of education, namely, that children generally receive it. At the same time, the principle of freedom in religion, which is everywhere recognized as desirable, must be conserved. Present world conditions indicate that religious education has been everywhere less effective than those forms of education which make for efficiency. No country has yet solved this problem. America has not even tried to solve it in any public or national way. The responsibility rests heavily upon this country at this time for making in all seriousness a fresh attempt at its solution.

III. The agencies of religious education must probably be organized and maintained by private initiative. This course alone seems consistent with the principle of freedom in religion. If this be true, however, the responsibility for developing these agencies to the highest degree of effectiveness rests heavily upon the churches of America.

IV. The unit of organization is the local community. That education is most effective which best serves local needs. The serving of local needs is best accomplished through local initiative. While individual communities may receive valuable suggestion and stimulus from experiment in other communities, near or remote, the responsibility is nevertheless primarily local.

V. The program of religious education must be co-ordinated with that of other education. Home, church and school must work together in intelligent co-operation. It is a joint educational responsibility which all agencies must share.

VI. The methods of religious education are not essentially different from those which are found to be useful in all education. All methods must conform to the laws of the human mind, and be based upon a scientific study of childhood and the psychology of religion.

IX. WILLIAM I. LAWRENCE*

1. The present world crisis serves to emphasize the fact that the greatest need of man is personal righteousness and social goodwill. To promote these, religion offers a universal stimulus and an adequate motive. It should also offer a program that includes in its purpose the saving of both the individual and society.

2. To meet the present world need, the church and all religious agencies should re-double their efforts not only to strengthen the higher impulses but to guide these into such channels as shall best

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promote righteousness and goodwill. Quickening the emotions and keeping faith rooted in the Infinite, men should be taught that religion finds its highest use in an ennobled and united humanity.

3. Such employment of the religious motive as will thus uplift and unify is offered in the method of education. By education religion is brought to bear upon life through a long period, and so may be made habitual; it is fitted at each stage of development to growing capacities, thus becoming inwrought with the very fibre of life; it addresses itself to the peculiar faults and the opening spiritual faculties of each period, and so promotes the fullest nurture of the soul. In such nurture it is needful not only that the method of education be employed but that its spirit be also dominant; that is there must be the open mind, gladly expectant of new truth, readiness to accept and proclaim larger views as they appear, and such phrasing of vital faith as will make theological statements intelligible to those who use them.

4. To accomplish these results, the content of religious instruction must be determined solely by the needs of the growing child. The question of central importance is not how a given body of material may be taught, but how a developing character may be guided into Christian maturity. The method of that instruction should be determined by specialists in genetic psychology, proceeding by laboratory methods, such studies keeping constantly in view the spiritual and moral as well as the intellectual advancement of the child.

5. The religious development sought should have three fundamental aims:

(a) To fortify the child against evil influence by stimulating within him right motives, to the end that he may live a pure, honorable and serviceable life.

(b) To enlighten and quicken the child's social consciousness and sense of responsibility, so that he will be led to devote all he has and all he is to a wise service of humanity, animated by a sincere desire for the good of all men of all nations.

(c) To cultivate reverence for all that is true, holy and elevating, so that prayer and praise will be instinctive, and the entire life be sustained and animated by faith.

6. Adequate leadership in such a religious program requires that all theological schools shall not only provide courses and departments of religious education but shall be animated through the entire curriculum by the educational ideal. It is equally necessary that churches provide for teacher-training in the adult departments of Sunday schools and elsewhere, so that parents as well as teachers

may know at least the foundation principles of a right religious development.

7. Finally, it must be made clear to all who have the good of humanity at heart that many of the ideals and the methods that have hitherto prevailed in the church have been proved to be insufficient, and that to promote the reign of righteousness and peace, it is necessary to hold traditions, dogmas, and customary methods subject to revision. All right-minded persons must be called upon to place first in their estimation and in their efforts the development of serviceable Christian character and to labor for the uniting of all human interests and affiliations into one common effort to bring in the Kingdom of God.

X. EDWARD PORTER ST. JOHN.*

I believe in God. I believe that God is more than a personification of personal or social ideals. I believe that he is the source of all that exists, the unity that is back of all phenomena, the explanation of all of our interpretations of them. I believe in the God who is the soul of the universe, who has made the world and man what they are. I believe that he expresses himself as truly in matter as in spirit, as truly in the attraction of gravitation as in the impulse of self-sacrifice for others. I believe that every law of nature is a law of God, and that every law of God is a law of nature.

I believe that man, whose body is builded from elements of the earth and the air, whose life processes are dependent upon chemical action, whose intellect has been developed through search for nature's laws, whose spiritual possibilities can be disclosed only through his relations with his fellows, is directly dependent upon his whole environment. I believe that healthy minds cannot exist in bodies that are abused; that honesty cannot be effectively taught apart from economic justice; that man cannot achieve individual morality without rightly relating himself to his fellows. I believe that the whole man is related to the whole universe, and that the only way to save souls is by saving men.

I believe in the power of truth. I believe that it is irresistible in its influence because it reveals to man the meaning of the universe in which he dwells. I believe that the sciences and all the purposeful activities of men are adding to a fund of knowledge without which man cannot achieve the fullest and the highest life of which

* Dr. St. John is Professor in the Hartford School of Religious Pedagogy, and author of "Child Nature and Child Nurture," and "Stories and Story-Telling." Concerning this article he says: "This statement is the writer's attempt to define the convictions that have made him a teacher in the field of moral and religious education, and that shape his work as such. It is his educational creed, and deals with theological and philosophical concepts only so far as they seem to have an essential and fundamental relation to his work as a teacher."

he is capable. I believe that clear thinking and broadened knowledge strengthen the foundations of morality. I believe that man is in varying degrees but in all places discovering his relationships to his Creator, and is seeking, though often with obvious error, to come into right relationships with him. I believe that to know anything thoroughly is to begin to know God, and that men increasingly realize that this is true.

I believe that human nature is ever rising to higher levels of attainment, and that with man's increasing knowledge the process is more and more becoming a conscious one. I believe that the dawning spirit of mutual understanding and mutual respect will ultimately lead every man to discover and to reverence the best that is in every other. I believe that the spirit of service that leads good men to seek welfare and happiness for their fellows is an essential and growing trait of humanity. I believe that the time will come when competition shall be supplanted by co-operation, when justice shall be stronger than force, when every man shall be able to serve the race most completely by living his own life most fully. I believe in the reality of human progress toward human brotherhood.

I believe that the fullest expression of man's higher nature is found in the most unselfish of his social relations, and that it is in such relations that these qualities have been produced. I believe that all these attainments of character have been achieved by individuals before they have been recognized or adopted by any groups of men. I believe that the greatest leaders of men have always been those who have seen beyond human needs of the moment and human relations as they are to the meaning of the universe in which man dwells, and have sought to bring conduct into harmony with the laws of life. I believe that here science and Christianity unite in their efforts for the welfare of men. I believe that education is the most effective aid to human progress.

I believe that the process by which man is being led to ever higher attainments is essentially the same process of development by which he was produced. I believe that in the thoughtful training of the individual today, as in the long unconscious training of the race, progress has been accomplished through more complete realization and utilization of his whole environment, material, social and spiritual. I believe that, having learned something of his destiny, man has begun to take a hand in its achievement—that education is his attempt to co-operate in the completion of God's creative work.

I believe that the proximate aims of education should be to prepare the individual for efficient living, to develop sound character, and to guide him to the fullest self-realization. I believe that in its

social aspects the same aims should appear in the effort to promote human welfare, human brotherhood and human progress. I believe that these three aims are essentially one, and that the more completely they are unified in any educational effort the more satisfactory will be the result. I believe that only when moral and religious education no longer are separated from education in general will they have fully justified their separate existence today.

I believe that the curriculum of education should include whatever is necessary to interpret to the learner his whole world, his whole life, the whole of his social relations, and the meaning of them all. I believe that since the values with which the studies deal cannot be dissociated in life it is unfortunate that they should be separated in the school. I believe that when such separation occurs it robs each element that is so isolated of a part of its meaning and a part of its value. Because the higher rests upon the lower and the whole includes the part, I believe that when moral and religious education ignores the essential truths of the natural and social sciences it suffers more than secular education that ignores the religious.

I believe that the principles by which educational effort must be guided are to be derived from the study of the processes by which man has become what he is. I believe that the application of these principles to any specific problem of education is to be made in the light of our knowledge of the forces that are at work in man's life today, and of our conception of what he is to become. I believe that no theory of education which ignores the laws that have shaped man's nature in the past can point the way to the attainment of any goal in the future. I believe that when the influence of the ideal is exerted in harmony with the laws of life we may expect to see human nature justifying its own hopes and fulfilling its own prophecies.

I believe that the method of education must provide for three elements in one process. I believe that most important of these is the culture of the instincts and emotions which are at once the conserved products of the long education of the race and the motives that shape man's life today. I believe that with this must come the revelation and the interpretation of the relationships in life in which these attitudes find their meaning. I believe that the process is never complete until provision has been made for activities in which impulse and knowledge shall find expression in life. I believe that, while education must provide instruction concerning experiences which are yet to come and training through devices which are partly artificial, it is essentially an effort to secure right living as a means to larger life.

I believe that the child, the developing man, is at once the

epitome and the climax of God's creative work—and the prophecy of what it is yet to be. I believe that his unfolding life reveals nature's system of education, and that in its successive interests and impulses appears all that is of permanent value in such past experiences of the race. I believe that for each man the chief work of mature life is to give concrete expression to the purposes and ideals that he has attained in the preceding period of his development. I believe that every advance in development of the race has been made through higher attainments in this preparatory period which gives to the man his disciplined powers, his dominant ideals and his philosophy of life. I believe that in the unselfish emotions, the high resolves and the spiritual aspirations of youth is the promise of the world's transformation.

I believe that the only way to learn is to learn through experience, and that in such a process the teacher can be no more than a guide, but that if he knows the meaning of what is being done he may aid immeasurably in its accomplishment. I believe that the teacher, whatever his profession, who consciously and intelligently engages in such a task is the most useful servant of mankind and the most intimate collaborator with God. I believe that there is no higher privilege than that of helping a soul to find itself and to find God. I believe that the realization that he works with the forces that shape the universe is the teacher's inspiration and the teacher's strength.

Because I believe these things I humbly and reverently dedicate myself to the teacher's work.

XI. HENRY F. COPE.*

The program of religious education for the future must involve a re-interpretation of education. The lesson of the current moral assize of the world is surely, first of all, that neither nations nor individuals can live for themselves alone; self-interest as the guiding principle of life has broken down; our plans of education whether in terms of individual industrial efficiency or in terms of individual erudition have failed and so equally has our individualistic religion, in terms either of dogmatism or of institutionalism. We have been educating children for "social efficiency", by which we meant preparing each one to get more goods than the others. To the manual worker education has meant a chance to get out of wages into salary; to the employer it has meant the preparation of a larger body of more efficient dividend producers. Thus we have diverted education and

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enrolled it among the engines of war, creating hostility between classes and teaching that life means strife amongst individuals. Education with its dawning consciousness of social idealism must relate itself to social reality and must look forward to a coming social order dominated by new ideals. Are we not now facing that social order in which all may live in unity and the joy of common service? Have we not practically abandoned the misleading biological analogy which interpreted life in terms of bitter struggle, of progress only by survival, and have we not come to see the greater and more imperative law of the organized world, that life is found in self-giving? Competition is of the past: our individualistic morality has crumbled under present social strains. We are already in a new world and for its order, its demands, new motives are imperatively needed.

The one outstanding fact is that the world has come almost to suicide through loyalty to the principle of selfishness and the new order waits for those who are learning to live socially and therefore not simply unselfishly but with the spirit of the larger social self. The motives that make that sort of life possible are those we call religious. A religious interpretation of life is the world's great need. The aim of religious education is the religious interpretation of personal and social development through instruction and training. It seeks a social order in which religion effectively functions. But its program is predicated on fundamental social meanings and depends more on the guidance of a vital concept of education than on processes and materials of instruction. It seems worth while for each one to attempt to sketch his view of that philosophy:

1. The principal function of society is the development and enriching of human life as a whole. This is a social process in which experience is organized to increase the efficiency and fulness of the life of each as realized in the life of all.

2. Education is that group of activities by which society seeks to organize experience in order to direct development.

3. The fundamental right of each person is freedom and fulness of opportunity for education; it is his primary right to find society organized to stimulate, nurture, train, and direct his powers and to unite him in harmonious growth with the social whole.

4. The fundamental duty of each is to interpret the experience of living in terms of life, as for the sake of lives, so that the duty of each is to be all that each may be in order to insure the fulness of the life of the whole.

5. A program of education will include the following characteristics:

(a) The guidance of all organized development in the direction of life's highest possibilities or values. Education must be guided by value-consciousness in life. What is most worth while for all must determine the goal to which all are stimulated. To the modern mind religion is just such a consciousness of the meaning and worth of life; without it there can be no forward moving program of education.

(b) The motivation of each life by an adequate and developing value-consciousness; this will mean such a sense of the worth of the life of all as shall lead one effectively to live for that.

(c) The determination of the mechanism of life by the aim of life; insistence on the subsidiary value and authority of the tools of living to the product of life. We can never have a real educational program until we have a society which really governs and directs the means of living to the greatest enriching of the life of all. Therefore, today, we most emphasize:

1. The right of society to self-realization in *lives*. Whatever hinders persons from growth as persons is a social crime. Whatever hinders the unity of social action in growth is a crime against each one. Society must be organized for its own ends, for the sake of and in order to produce the possible society. Religious education looks to the organization of society for educational processes under religious motives.

2. The right of each to social realization. Whatever hinders the individual from the joyous, stimulating experience of unity and self-expression in the life of all robs him of life itself. To educate men in selfishness is to withhold from them the larger part of their lives, to cramp experience into the minute segment of self instead of expanding it in the wide circle of the social whole. Religious education seeks by actual experience in social living, by the stimulating ideals of large and enriching lives, by the push of the historic ideals of the race, by the cultivation of prophetic idealism, to guide each life to the discovery, the realization and the enriching of all life.

3. The right of all, especially of the young, to immediate, practicable instruction in the *method* of living at this time. Religious education will train persons to live today as religious persons.

The peculiar opportunity of religious education lies in the fact that *for us at this time the only practicable life is the religious life*. All other motives have proved misleading; all other methods evidently are suicidal. Self-interest makes self-realization impossible because it inhibits social realization. Social efficiency in terms of a competitive struggle leads only, by battlefields—military or industrial—to social annihilation. The only possible way that all can

even live today is the self-giving way, abandoning the policy of developing the things of life solely as tools of gain, and definitely adopting a program of common service and enriching efficiency, finding the self in realizing the life of all.

Modern life has so polarized humanity that none can live to himself. There is only one way in which any life can be enriched without impoverishing another and that is by living for one another. And such a life is possible only to those trained—educated—to see and feel the values that lie in the life of all, that make self interest really suicidal.

Religious education claims its primacy in the interests of men today not for the preservation of religious traditions, nor principally because of the rights of the individual to his religious heritage but because the salvation of society lies this way and no other, no other sort of society is possible but one in which the individual lives under religious motives. Such a society is possible only as lives are trained for this life and the training is so important that it ought to be the first concern of society today.

RELIGIOUS EDUCATION AND HUMAN WELFARE

KATSUJI KATO, PH.D.*

This present age seems pre-eminently to be an age of world consciousness. Not only has the modern invention of improved means of communication caused the rapid shrinkage of the earth, but the events that have occurred within the last few years have created in us a certain type of consciousness which we may well call world-consciousness, or, to use the more popular term, international mind. We no longer are satisfied to be conversant with affairs of our immediate community or even of any one nation, but we now crave knowledge concerning the affairs of the entire world. With the birth of this consciousness, there emerges a new meaning in the phrase "human welfare", the relation of which to religious education I now venture to discuss.

In view of the present world situation, one of the primary factors in human welfare is the "ability to get along well", not merely as a matter of the individual earning his comfortable living, but more as a matter of mutual helpfulness between the individuals in a given community. The concept of community here used may best be understood to mean the entire world, and not, as is customary merely

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a group of individuals limited by either geographical or social conditions. We are given this great world with millions of human beings as a unit and not as a complex of heterogeneous groups irreconcilably differing from each other in structure and function. The differences are superficial, and although these differences may be the result of natural evolution, indicating a natural necessity, yet there is ample ground for our fundamental belief in one God and in the principle of human brotherhood.

Psychologically interpreted, this view of the individual extending his interests to the affairs of the entire world and thereby, realizing the principle of human unity, is a natural outcome of mental development. Here the *socius* is not a member of the family, not a friend merely, but the whole world comprising many individuals. To have reached this stage of social development signifies the maturity of the human mind. An immature mind is incapable of fully appreciating this *socius* in a sense larger than that which refers to its immediate associates. The attainment of this world consciousness, then, is a mark of the normal social development of the individual, and in the rise of this new world-vision religious education finds an unprecedented opportunity for actualizing its ideals. This is the time when religious education can definitely contribute to the highest development of humanity, by helping to remove narrow and provincial views of social and individual life and creating the truly international attitude.

PLANS FOR ADVANCING WORLD BROTHERHOOD.

If this statement, general and brief as it is, of the opportunity confronting the workers in religious education is at all acceptable, it naturally calls for specific adjustment of our methods to the vital needs of the world today. Instead of presenting you with any theoretical study of the subject, I take this occasion to offer the following four concrete suggestions for immediate action on the part of the Executive Council:

(1) *A plan of making more systematic and effective use of international materials.* A special propaganda must be instituted in order to produce a suitable literature containing the materials here in question. The Bible has hitherto been used almost exclusively, and, of course, parts of the Bible have been utilized by wise teachers toward this end. But the more important biblical teachings bearing on this problem must be interpreted in the light of the present-day social order. Such an interpretation may well be secured by a systematic and effective use of international materials. This does not imply in the least any effort to minimize the use of the biblical

material, but simply means an intelligent addition, in order to meet the needs of the age. The so-called missionary material has done much to meet this need, but it has covered only one phase of the present situation. An interesting experiment, more from the point of view of international peace, is the program of the American School Peace League whose object is "to promote, through the schools and the educational public of America, the interests of international justice and fraternity." It may be well for the Religious Education Association to think seriously of the way in which religious education can adequately incorporate into its program the ideal here stated.

(2) *Promotion of the international spirit* among the parents, teachers, religious workers and the specialists in religious education. This is a corollary of the first point. The use of international materials will remain ineffective until the educators are in the right spirit. This will come about rather slowly, I believe, but a definite campaign may well be undertaken by our Association.

(3) *Practical means of creating and developing social consciousness* among the masses of people in every part of the world. An adequate program of religious education must include this apparently uneducational aspect, which yet can be carried out in a scientific and educational way. More frequent and effective use of local conferences and closer co-operation with various agencies for international peace and friendship may be made in order to bring about the effect. The demand of the age seems to have added greater significance to this popular religious education, for we see to-day, aside from the movements that are organized specifically to carry on peace propaganda, various organizations of religion and education assuming added responsibilities to contribute to this end. Therefore it seems quite natural for the Religious Education Association to enlarge its program on this point.

Here I may be permitted to mention the tremendous burden that I personally feel in the agitations of some states in the Union to discriminate against the oriental residents in America. The organization of such a movement as the "Asiatic Exclusion League," or the passage of such legislative acts as the "Anti-Alien Land Law" in California, or the presence of such discriminatory clauses in the naturalization law as "The provisions of this title shall apply to aliens being free white persons and to aliens of African nativity and to persons of African descent"—all these facts constantly irritate the sensitive orientals, and may easily lead to serious catastrophe unless we make definite endeavors to meet the situation. A good example of a movement to meet this situation is found in the work

of a few Christian student leaders of America to promote the cause of Christian friendship among the 6,000 foreign students now enrolled in the colleges and universities of this country. From the standpoint both of Christian strategy and of the future welfare of the nations sending their sons of promise to America, any service rendered to these choice students is bound to bear manifold fruit in the days to come. The Religious Education Association can certainly launch a program which would give re-enforcement to movements of this kind.

(4) *A wider service of the Religious Education Association in promoting its cause among other nations of the world.* Here I wish to discuss my proposition only as it relates to the country of my own nativity, although my fundamental conviction is that the Association ought to expand the sphere of its influence not only in one or two nations but in all the countries of the world, and especially in the countries that stand in strategic relations to America and the rest of the world. I advocate that the Religious Education Association can perform a very great service, both from the standpoint of religious education, technically so called, and also of international friendship, by inviting the interested leaders of Japan to organize an organization similar to ours and to carry on a propaganda for scientific study of the principles and methods of religious education. The need for a Religious Education Association in Japan has long been felt, but owing to the absence of proper stimulus, it has never been realized. I understand that the Association had some correspondence a few years ago with educational leaders of Japan with reference to this very matter, but there was no definite result. Ten years ago, the Sunday school forces of Japan were united into a national Sunday School Association, affiliated with the World's Sunday School Association. This organization has gradually been developing and the opening of a Teacher Training Institute in Tokyo last year may be regarded as expressing the need of Japan to-day. I feel, however, that the Sunday school movement is not the whole of religious education, and in order to bring it into its proper perspective, a more comprehensive Religious Education Association must be organized, correlating all forces in Japan that deal directly with the problem of moral and religious education.

It seems to me that the time is now ripe in Japan for the organization for which I now make appeal. Only in November last, a conference very significant from this point of view was held in Tokyo. Over 150 high school principals of the Empire met in the capital to discuss such problems as "Originality of High School Pupils" and "Religious Culture of High School Pupils." The report

of this conference shows that the majority of the principals present favored the view of absolute separation of education from religion. The reason why so many educators did not see the relation between education and religion was, according to numerous criticisms and comments that appeared in newspapers and magazines later, because they themselves did not have moral and religious culture adequate to become teachers of morals and religion. Such a situation is plainly indicative of the dire need for the organization of a Religious Education Association in Japan. Dr. D. B. Schneder, a member of our Association and president of North Japan College, in an address before the Conference of Federal Missions in Japan, states that he sees an encouragement and stimulus to the Christian workers in Japan in the recent accomplishments of the Religious Education Association of America, although he feels that what America has thus far accomplished is suggestive rather than normative for the situation there. Another strong reason proving the need for a systematic movement of religious education may be seen in the lack of any adequate conception of moral and religious education on the part of those who are directly responsible for the training of children. Without stopping to multiply instances, I submit the following outline for the consideration of the members of the Council:

(1) Let there be appointed a special Council on Extension or Co-operation with Religious Education Associations of other countries, whose primary interest is to study how best the American Association can co-operate with other countries in order to realize the maximum of efficiency resulting from the interchange of investigations and experiments.

(2) Let this Council take measures to outline the scheme of extension work, raise funds, appoint special representatives to travel abroad and prepare suitable literature for mutual exchange of relevant knowledge.

(3) Let there be an especial emphasis placed upon the adequate program of this extension work so as to pave the way for the World's Federation of Religious Education Associations, uniting all the forces in religious education in every country, for I believe, that by this means we can create the new world order, thoroughly permeated with faith in God and love to man. This, to my mind, is one of the ways in which religious education can contribute to human welfare.

A RE-STATEMENT OF EDUCATIONAL THEORY

HERMAN H. HORNE, PH.D.*

The function of intelligence is to control experience. The experience of our world is just now on the rocks. Human intelligence hitherto has not been notably successful in controlling human experience. Some see in this situation evidence that man is an instinctive and passionate animal whose intelligence can hope only to mediate, not to control, his desires. Others see in the same situation evidence that intelligence has not been applied, or has been wrongly applied. Instincts are indeed older in evolutionary history than intelligence, but the course of evolution saves the best for the last. We should therefore expect that intelligence, young as it is, should be able to control experience. And so indeed it is, given the disposition to abide by its leading.

But there's the rub, the disposition to walk in the light of intelligence. At this point moral and religious education do their work. It is theirs so to train instinctive reactions, so to raise instincts into habits, that ideas can finally win control because in line with tendencies already cultivated.

Viscount Bryce has said that reform legislation in England has regularly been advocated a generation in advance of its enactment. The reason for this, he suggests, is that a new proposal is rejected by the old heads in power and accepted by the young heads not yet in power. The hope of intelligence coming to control social experience is in getting right habits into young bodies and right ideas into young heads. This is the work of education. It is the world's hope. One generation rightly educated the world around would solve our present world problems.

It is not education that has failed, but the schools. It is not Christianity that has failed, but the churches. It is not morality and religion that have failed, but men. Schools, churches, and men are susceptible of improvement. Conscience has not failed, though it has suffered grievous assault. Nobody is satisfied with things as they are, everybody puts the blame on somebody else, each thoughtful person on every side has a definite conviction as to where the blame mainly belongs. In this universal discontent with things as they are, this general demand that things be different hereafter, is the ground for our optimistic effort.

Civilization is sensing a great need. In its misery it has halted

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and is becoming reflective. The call is going out for solving and saving ideas. Some, like Mr. H. G. Wells, have found God in the crisis. The time is ripe for the formulation and expression of a world-will; the fulness of time is here for a co-operative effort on the part of mankind to achieve a worthy destiny on our planet. The wrath of man is exhausting itself; a returning sanity is demanding a more wholesome human existence, a type of living devoted to true ends, viz., physical power, personal and social righteousness, aesthetic achievement, intellectual conquest, and a diversified social unity.

Humanity is in travail. Mingled with human misery and wretchedness are the pangs also of a new birth. The conception is from the Divine spirit in man. Nothing ridiculous will be brought forth, but a new social order, founded in liberty and justice for all. Man's extremity is again God's opportunity. The condition of sick society has grown worse before it could grow better. Our times are a Divine challenge to straight thinking and true acting. Our great question is whether, in this time of man's crisis and desperate need, we are ready to co-operate with God in making human society a worthier image of the Kingdom of Heaven.

Education, as our great source of reliance, must have its vision of its opportunity and its requirements for its world-task. Something of its opportunity has been suggested. Among its several requirements will be a readiness to change. Old things are passing away in the flame of the world, all things educational must become new. We require an education suitable for initiating and conserving a better human order. American education has largely been individualistic, non-social, indolent in preparation for either peace or war, but slightly committed to either understanding or allaying the class-struggle and the race-conflicts, weakly nationalistic, based implicitly on the doctrine of human disunity, reflecting our geographical isolation, practically without adequate knowledge, sympathy, and helpfulness for the rights and needs of backward peoples the world around, save as the fortunes of war thrust these upon us, and conventionally rather than aggressively moral and religious.

Sound educational theory today, in the light of the poignant world-sorrow, requires primary recognition of the fact of human unity: one blood, one Father, one brotherhood, one co-operative life, one common destiny, one common intellectual, political, and spiritual freedom as sons of God.

Yet a unity in which the greatest diversity of individual, class, racial, and national development and contributions co-exist. Not a unity of monotony, but of variety. We require an education that

will Americanize aliens and alienize Americans, that will not de-nationalize the world but super-nationalize it.

Human society can hardly hope to attain a stability free from war without the aid of a new type of education whose character shall be inter-class, inter-racial, and international. An inter-class education, bringing capitalist and laborer into mutual sympathy, understanding, and co-operation is requisite that our American society may perhaps be saved from a bloody industrial revolution. Labor has become self-conscious; it recognizes its power and something of its rights; it feels itself the bearer of the world's burden of labor, and especially of war; it is demanding economic justice as a stable social basis; its voice will be heard more and more in the world's councils; in the end it will win a more equitable share of the products of labor, if not by peaceful, then by forceful, methods. Capital has a strong brother in labor. As the hand to the head, so is labor to capital. An inter-class education must help bring about mutual respect and brotherly love.

The new education must be inter-racial in character. Deeper than occupational, geographical, religious, or social divisions are racial cleavages. Races are the real divisions of unitary mankind. Each race is a kind of "peril" to each other race. Part of the sense of peril is due to race prejudice and part of it to economic pressure as populations expand and acreage remains stationary. There is no safety for future mankind, no unmolested freedom for human development apart from an inter-racial education, built upon the recognition of the worth of each race's contribution to life on our planet, on the right of each race to its own life so long as it does not interfere with the common welfare, on the duty of each stronger race to help bear the burden of each weaker race, and on the survival of the socially fit, and of those capable of becoming so.

National boundaries are superimposed on racial relations. Nations as units of political governments, held together by force or common ideals, have over-ridden blood ties. The present world-war between nations would be exceeded in fury by a future world-war between races. The future of man cannot be guaranteed apart from an education that is international in character and scope. So long as there is a single great nation given over to nationalistic, in distinction from world-living, the welfare of mankind is menaced. The smaller nations, including those of Central and South America, have developed self-consciousness and world-consciousness. They speak a world language, they co-operate, they think. They will not succumb to international injustice voicelessly. An international education includes familiarity with foreign tongues, view-points,

trade and culture, a readiness to subordinate competition to co-operation and fair exchange, and a joyous willingness that the breezes of heaven should fan other flags than one's very own. When two strong classes, races, or nations are educated to stand facing each other as two strong men now do, the weary world will have some leisure for the peaceful arts.

Nothing less than a world-solution of the social problems of peace, plenty, and progress is a real solution. The unstable equilibrium of a world now grown so small and compact can easily be disturbed by a single unsocial race or nation. Many nations, the less militaristic ones, are now ready to live in the world as good neighbors should, forever eschewing wars of conquest. But theirs is the problem of the missionary to the cannibals; shall they fight and live to preach the gospel of peace, or shall they with their ideals be devoured and leave the field to the inferior victor? Until the world solution desired is won, until nations are committed in their hearts to human, not national, glory, we must have a new education for both peace and war. A new education for peace through building a world-sentiment in its favor and enlisting the world's strength in its behalf, and committing individual nations to a more excellent way than physical violence in compounding their differences. An education for war, for war on war, for defense of human ideals, for suppression of outworn but powerful and enslaving systems. Democracies with ideals of each for all and all for each require universal training in service of the state, involving armies of citizens and soldiers, developing and organizing the physical and social, as well as the military and naval, resources of the state. An all-around preparedness, for defense only, coupled with national self-control, is the identical and desirable result of an education for both peace and war. A nation unprepared for war, we are learning, is also unprepared for peace.

The new education demanded by the present misfortunes of the world will not have the welfare of the individual as its aim, nor the welfare of an existent state as its aim, but the interests of a common humanity, the welfare of the coming society, the ends of true social living. In America our education has produced individuals primarily, with considerable attendant happy-go-lucky non-organization. The education of some other countries has produced servants of the state, with organized efficiency but with a relative lack of individual initiative. The new education will aim at the individual socialized and society individualized. Democracies need to combine liberty of individual initiative with the law of social effectiveness.

And all this, I hesitate not to say, is about the Kingdom of Heaven on earth for which we pray and labor; it is the gradual incoming of the reign of God. The new education will not fail to be shot through with the moral and religious ideal; the moral ideal of being a person yourself and respecting others as persons, of being a nation and respecting other nations, of not thinking meanly of yourself and not thinking meanly of others; and the religious ideal of a common humanity born of God, developing in God, realizing God in space and time, progressing toward the consciousness of sonship, and worshipping in the Eternal Presence.

Such is our re-statement of educational theory wrung out of us by the dire exigency of our times. There are hints of educational planning not for schools alone, but for homes and churches and all the socially redemptive agencies and institutions. It is a task too big for individuals alone. Society itself must begin consciously to shape itself aright. Perhaps, after all, it is the task which God, working through human wills, has set for himself.

SUMMER SCHOOLS OF RELIGIOUS EDUCATION

In addition to the notably high grade work in Religious Education which is always done at the University of Chicago and at Columbia University, course or special work of some kind is offered in other institutions as follows:

University of Oregon, Lectures on Religious Education by Pres. Henry C. King. University of Oklahoma, A Conference on Religious Education. University of Michigan, Courses in the Summer School on Biblical Literature and English Bible. University of Virginia, Courses in Biblical History and Literature. State University of Iowa, a week of Religious Education Lectures. Iowa State College, Courses in Religious Education for Rural Churches. Kansas State Normal, Courses in the Psychology of Religion. Butler College, Courses for Teachers in Religious Education. Dartmouth College, one week school of Religious Education. Coe College, one week Bible conference. Meadville Theological and Auburn Theological, Summer courses in Religious Education.

STATE UNIVERSITIES

As to the Bible in state universities and colleges: In an interesting article in the *American Schoolmaster* for April, Prof. Henry C. Lott of the State Normal School, Ypsilanti, Michigan, gives a tabular survey of the courses in Bible study in State Universities, State Colleges and State Normal Schools. He shows fifteen State Universities offering courses, five State Schools and five State Normal Schools. The courses run from two to seven and a half hours and are all for credit and under faculty supervision.

SOCIAL LIFE OF YOUNG PEOPLE*

The scope of our problem has been understood to include the proper attitude of the church toward the social conditions and needs of its children and youth and an adequate working program for the church in view of these. By its children and youth, we mean not only those actually enrolled in the membership of the church but all those for whom the church has the responsibility of service.

It is at once evident that this presents a very large subject, so large as to preclude the possibility of detailed discussion of methods for every need. Each individual church has its own problem determined by local conditions. In this report, therefore, we endeavor to present some general principles which should govern the study and treatment of any local problem and to illustrate them by concrete examples.

I GENERAL PRINCIPLES

1. *Social service, the effort to meet social needs and to solve, or help to solve social problems, is a legitimate and necessary part of the religious educational work of the churches.*

(a) A proper conception of individual salvation as consisting in the development of genuinely religious character emphasizes this responsibility. The whole mental and moral development of the individual from a self-centered life, practically unconscious of wider obligations, to the social self, recognizing mutual rights and duties, comes through response and adaptation to human contacts, in other words, through social relations. Through social experience the individual learns lessons of duty, righteousness, justice, love and service, and the principles thus established influence and determine subsequent action. Through love of neighbor he learns to understand divine love, and the love of God gives added stimulus to loving service of man. One cannot properly guide the youth in his choice of a life-work or a life-partner except upon moral and ethical grounds and these motives will also be determined in his future experience by the choices and associations formed.

*Report of the Commission on the Church and the social relations of Young People, presented at the annual convention of the Religious Education Association, Boston, February 28th 1917. The Commission which has conducted this study consists of the following named persons: Rev. Herbert W. Gates, Chairman, Rochester, New York; Mr. John Bradford, Montreal, Canada; Rev. J. W. F. Davies, Winnetka, Illinois; Principal Jesse B. Davis, Grand Rapids, Michigan; Mr. Ralph E. Diffendorfer, New York City; Professor Irving King, Iowa City, Iowa; Rev. W. Norman Hutchins, Middleton, Nova Scotia; Professor C. E. Rugh, Berkeley, California.

The membership of the Commission being widely scattered geographically, it was impossible to get all the members together for any one meeting. Two meetings were held with about half the members present and the remainder of the work was done through correspondence. Two preliminary reports were made and the results of these submitted in the form of a tentative outline of the final report to all the members for criticism and suggestion. This final report is the result of this correspondence, and was presented as the report of the Commission as a whole.

Religious character is the result of self-activity in a social environment which includes both God and man and it is the task of religious, no less than of general education, so to control and apply this environment as to secure from the individual those reactions that shall issue in desirable habits of thought and action.

(b) The complexity of modern life, with its multiplicity of human contacts still further emphasizes this responsibility. Life in a sparsely settled community with few neighbors, and those at considerable distance, always develops a more individualistic type. The modern city, on the other hand, with its densely populated settlements, forces men into human relationships and brings out more sharply defined social or anti-social characteristics. Present-day life, with its countless agencies of intercommunication, has abolished both time and space and makes close neighbors not only of men but of nations. Man can no longer live to himself alone but is compelled to exercise judgment and to adopt attitudes toward an infinite variety of complicated conditions all of which have profound influence upon character development. Such conditions greatly increase the responsibility of the church for a program that is directed at the saving of society, not merely the saving of certain individuals out of society.

(c) A correct understanding of the nature and meaning of social service makes clear its religious value.

(1) True social service must be undertaken and carried out with knowledge and sympathetic appreciation of the viewpoint, the desires, interests and needs of those served. It must be a co-operative effort to help people realize their own best desires and ambitions; not an arbitrary program devised by the server for the served. The test of such service is the degree to which it mediates among all those concerned sympathetic and intimate human associations.* This spirit of co-operation and sympathetic appreciation of mutual interests is equally important from the standpoint of those who serve, that the service rendered may be a true expression of the social spirit and may help in the further development of that spirit.

(2) From the standpoint of the church social service must be recognized as a genuine and adequate expression of the best religious impulse. It is not an extraneous activity, adopted by the church for the sake of variety, nor a bait designed to beguile the unwary within reach of the so-called religious ministrations of the church. As such it would be superficial and ineffective. But, if

* Dr. Hutchins, in his "Graded Social Service for the Sunday School", has illustrated this point by the failure of certain welfare enterprises conducted by large corporations, the reason for the failure being that the enterprises mentioned were not co-operative, but simply benevolent plans devised and carried out by the employer for the employed.

the service is rendered as a direct expression of the religious impulse, born of love to God and love to neighbor, it will give definiteness and concreteness to religious experience and bring new life to the church. The question should be, not shall the church enter upon the field of social service but rather, can the church refrain from such service and continue to be genuinely religious?

2. The Church should adopt a scientific method for the study and treatment of social conditions and needs.

Such a method involves two things: (1) a thorough, accurate, and comprehensive knowledge of conditions and the needs they present; and (2) an intelligently constructed program for the treatment of these needs.

Too much of the so-called social service of the church is haphazard, scattering, superficial, and consequently ineffective. Too many activities are planned and carried on in a spirit of sheer opportunism. Clubs are started because some other church has them, or because some one person has suggested them, rather than because of any well-defined policy or feeling of responsibility for definite needs.

Correspondence with a large number of churches selected because of their activity along these lines revealed but two that gave evidence of any such study of community conditions as a basis for their work. The almost inevitable result is a duplication of effort with consequent waste of time and money, ineffectiveness and disappointment through failure to reach the real need, and a superficial touching of points here and there leaving many vital problems neglected.

We may hasten to add, for our consolation, that the church has no monopoly on this defect. It exists in school systems, playground, and recreation movements and many charitable organizations. But the cities and school boards have done better than the church in most cases; they have availed themselves of expert services in the making of surveys by such organizations as the Playground Association and the Recreation Department of the Russell Sage Foundation. On the basis of the knowledge thus obtained rapid improvement is being made in the effectiveness of public recreation work.

Church organizations, too, have begun to awaken to this need and the surveys and publications of the various commissions of the Federal Council of the Churches of Christ, the Social Service departments and Home Mission Boards of various denominations, and many Charity organizations give valuable guidance in the method of study and reveal conditions that are universally typical.

Some churches have adopted the survey method with excellent results. The Clinton Avenue Congregational Church, of Brooklyn, made a thorough study of its parish; this has been published in pamphlet form.

Another method of acquainting the church membership with existing conditions is through study groups, using such outlines as Margaret Byington's "What Social Workers should know about their own Communities," or Warren Wilson's "Community Studies for Cities," or Anna B. Taft's "Community Studies for Country Districts" and others. Such studies will give information concerning the city government and its departments, the courts and their functions, the various organizations for charitable relief and social reform, and such problems as Housing, Child Labor and other aspects of the labor question.

Such study should progress beyond the limits of any single group. The material thus gathered will afford subjects of great interest for the pulpit. Many a congregation sated with religious principles familiar since childhood and robbed by this very familiarity of the power to stir the will, might be galvanized into new life if confronted with actual human conditions in its own parish, with pictures of barren homes and childhood robbed of its birthright, and led to view these facts in the light of the Master's law of love and service. This means preaching the gospel message in terms of present day life, the presentation of religious principles in concrete form.

One caution should be observed: care must be taken to make these studies practical. The study of a textbook alone on any subject has a tendency to become academic and theoretical. Unless there is close relation to actual cases for relief and opportunities for service, and unless the members of the group put into practice what they are learning, there will be little or no result.

A still more effective method is that of the case conference plan, familiar to organized charity workers. The subject is approached inductively through the consideration of actual cases for relief and the wider relations of the problem are taken up as they appear. An example of this method is given in a later portion of this report.

The Sunday school class gives an opportunity for such study of social conditions and the International Graded Course has given us an excellent textbook for this purpose, "The Bible and Social Living" prepared by Professor Harry F. Ward.

3. In all its social service the church should *co-operate with other agencies* and avoid unnecessary duplication of effort.

This applies to two classes of agencies: (1) the various social institutions and organizations both public and private, and (2) other churches.

Such organizations as the public schools, playgrounds, parks, municipal charity departments, charity organizations, the Young Men's and Young Women's Christian Associations, present a double reason for close co-operation. In the first place they are supported either by taxes or voluntary contributions from the public at large and a generous portion of such support comes from the membership of the churches. It is the duty of every one to see that these funds are not wasted as is the case when unnecessary duplication occurs. In the second place, these institutions are organized for a special purpose. They usually have the leadership, experience and facilities which enable them to do such work to the best advantage. If they are able to meet the existing need it is unwise to compete with them through perhaps inferior service. In such a case the church is sure to suffer by the comparison. In the absence of such organizations or where the entire needs of the community cannot be adequately served through them, the church has the opportunity of taking the initiative and demonstrating what can be done, or of supplementing the work of such agencies as exist. This should be done, however, with a spirit of willingness to surrender such activities as may be started to any organization that can render more general and effective service.

Again there is need of more hearty *co-operation between churches*. Most of the social work that may be done by the churches is of a character that calls for co-operation if it is to be done efficiently. It is a foolish waste of time and money for one church to make a survey, or house-to-house canvass of the neighborhood without at least attempting to enlist the other churches in the same enterprise and making the information thus acquired available to all. Any church which does a good piece of social work is sure to come upon problems of reform, projects that need to be carried through for the good of the community, instances where pressure needs to be brought to bear upon public officials, or subjects upon which the public generally needs to be educated. These things cannot be done so effectively by any one group or church as by the united effort of all. There are many enterprises of social reform which can never be thoroughly accomplished until the membership of the churches presents a solid and unbroken front.

The work of the Federal Council of Churches through its various commissions, and of local ministerial unions and church federations is typical of what should generally prevail.

The field of charitable relief affords the most striking instance of the need of co-operation among the churches. Charity always forms a considerable part of the service of any church and unfortunately this benevolent spirit is often abused. In every city where charity organization has taken place and where records have been systematically kept, the same story appears of families and individuals systematically exploiting the churches. Families with several children divide them up among as many Sunday schools. This is not charity; it is direct training in pauperism, dishonesty, and degradation of character. It is easily avoided either by consulting the confidential exchange of the charity organization, where one exists, or by consulting among the churches. And yet one of the hardest tasks for the average charity organization is to persuade the churches to make such use of their records, and cases are on record where churches, even after becoming aware of the facts, have persisted in this unwise giving lest they lose the children that are upon their rolls.

4. In the social work of the church *efficiency should be the aim*, quality, rather than quantity, the test of success.

This involves:

(1) *Competent supervision* for all social and recreational activities.

There are two main reasons for urging this. It is unfortunate that the minor reason is the one that usually makes the stronger appeal, namely that such supervision is essential for the preservation of the church property. Youth is not always thoughtful when having a good time; equipment, furniture, and apparatus are likely to suffer more than is needful without such supervision. If, however, this be made the major argument it will destroy true efficiency. It is a serious error to put anyone in charge of such activities who regards himself merely or primarily as a caretaker with the negative responsibility of seeing that things are not broken. Lives are of more importance than furniture or carpets, and the real reason why young people should not be permitted to work needless damage is because it is not good training.

It is leadership that is needed. The well organized and well directed game has more educational value than the aimless one. It is also more popular. It has been repeatedly shown in recreation surveys that children will voluntarily attend, out of school hours, playgrounds with skilled leadership rather than those without it.

We seek spiritual results, not mere amusement. Boys may learn lessons of self-control and fair play in all games, but it takes intelli-

gent leadership so to organize and direct sports as to secure their highest moral and religious values. This point is well illustrated in the description of some of the Typical Instances in Section III of this report.

Leadership involves the appointment of a Director of Social and Recreational Work. Whether this duty be discharged by one person or more, and whether by the employment of individuals on whole or part time, depends upon the size of the church, the extent of the work, and the resources available. Some churches are fortunate enough to have in their membership competent persons able and willing to give this service. To do it at all adequately, however, demands training and experience, no little time and thought, regular hours of service, and the ability to train other workers. For such service it is only fair to pay.

(2) *The enlistment of young people in service.*

It is a well established principle in education that impression should be followed by expression. Effective teaching, especially in moral and religious subjects, must appeal to the will and issue in action. Character develops through self-activity and any method of work that disregards this principle will result in sentimental emotionalism and flabby will power.

One of the great problems that confront most pastors is that of finding enough for the church membership to do. How often they complain that there are not enough tasks to go round! Is this not because we have too narrowly estimated the field of Christian service? Must an adequate outlet for religious impulse for the young man or woman be always sought within the limits of the church property or as part of its officially recognized religious services? There are many playgrounds the directors of which would welcome more assistance than the funds at their disposal will allow them to employ. The club and class work in social settlements and at the Christian Associations offer splendid opportunities for such service.

It is encouraging to note that many churches are awakening to this opportunity. In the correspondence with churches we find numerous items such as "Leading classes in settlements," "Teaching English to foreigners in night school," "Friendly visiting under United Charities," and "Teaching Y. M. C. A. or Y. W. C. A. classes" listed under the head of church work.

There is another aspect of the enlistment of people for actual service that should be noted, namely its bearing upon the teaching of religious principles. Many of the serious defects in our economic

life will never be finally remedied save through the application of the principle of divine Fatherhood and human brotherhood. We all admit the duty of the church to preach these doctrines, but experience shows that preaching alone is not enough. We must bring employers and employees not only to assent to the theory but to put it into practice. Sometimes the only way to secure adoption of the principle is by giving it expression in laws and customs that conform to it. It is a strange policy that would hold the church responsible for preaching the doctrine and deny her right to lead or to take an active part in securing such expression. We cannot honestly emphasize the principle of self-activity in individual training and then deny it when we come to deal with individuals in groups or communities.

(3) *Adequate and respectable equipment and facilities.*

This is not a plea for a large amount of expensive and complicated equipment. Some churches, with the means have made the mistake of putting in too much specialized apparatus. Few have any need for an elaborately equipped gymnasium. Such an equipment appeals principally to men who wish to do advanced work and these will more naturally seek the Y. M. C. A. or the athletic club that is better equipped for such work than the church can well be. A game-room adequate for basketball, volley ball, indoor baseball and similar games is usually more to the purpose.

But whatever equipment is furnished should be good enough to command respect. An inconvenient, ill-lighted, and poorly kept play-room is not attractive. Billiard tables that are out of true, dead cushions, crooked cues and wobbly balls will not hold young men whom we are trying to draw away from the saloon or poolroom where the equipment is of the best. If the church is to compete it must see that the facilities offered are as good or better than those furnished by its competitors. If not, it will lose the young man and, what is worse, forfeit his respect.

Here then are four general principles that should govern the church in its dealing with the social relations of young people:

1. Recognition of the vital relationship between social service and religious education and of the value of such service as a means of developing the religious experience.
2. Scientific study of conditions and needs existing and an intelligent program based upon such study.
3. Co-operation with other churches and agencies and the elimination of all unnecessary duplication of effort and equipment.
4. Efficiency as the aim; quality rather than quantity, the test of success.

II. EXISTING CONDITIONS

This section presents a classification of typical social conditions which determine the needs to be met and the problem before us. Here again the field is too extensive to permit of detailed treatment; but even such a survey as this may prove suggestive. The life of any youth falls naturally into a fourfold division; his development being determined largely by the conditions of Home, School, Work and Play.

I. Home Conditions.

a) The home of absolute poverty with life on the plane of mere existence, social opportunities lacking, desire crushed or starved. It is practically impossible to appeal to the youth of such a home upon any high spiritual level. Life being reduced to the mere struggle for physical existence, animal appetites and desires are about all that survive. We have too many such homes which thus repeat the experience of the enslaved Israelites who "hearkened not unto Moses for anguish of spirit and for cruel bondage."

Such conditions set clearly before the church the duty of immediate material relief and of persistent effort to change economic conditions which make such homes possible.

b) The wage-earner's home where desire for recreation and self-improvement are strong but opportunity for gratification meager owing to the narrow margin between income and the bare necessities of life. Children and youth are limited for their recreation to the cheapest commercialized amusements.

This type of home brings to the church one of its most frequent problems. The need is not so much for material relief, but rather for opportunities for self-improvement and recreation of an elevating type at a cost within the means of the family, and for friendly guidance in their use.

c) The average, fairly comfortable home of fair opportunity but needing guidance in the selection of the best things.

This type is even more familiar to the church and calls for the same kind of friendly suggestion and for the training of parents in the care and development of their children's social life. Many people need to be informed as to the nature of play and recreation and its importance in the moral and religious education of their children. Too many pay little or no attention either to the matter of providing for this need themselves or to the supervision of the type of social relations formed by their children.

d) The home of the rich with neither vision nor responsibility, where the young people are free to participate in any kind of social

life approved by "their set." Here the multiplicity of opportunities constitutes a large part of the problem and we find young people all too early in life with jaded appetites, craving more and more highly spiced forms of entertainment. Such homes call for the same kind of guidance as the last, the need being increased by the greater temptations which wealth brings.

e) In all classes of homes we find the problem of home-making. Young people select their life partners with little or no conception of the true meaning of marriage or its responsibilities. This is conceded to be one of the most fruitful sources of unhappy marriages and subsequent divorces. Among the poor this often arises from economic pressure, the girl seeking any marriage as a means of escaping the pressure of poverty. Among the well-to-do it is the result of lack of guidance and vision.

The church can do much to remedy this condition by the wise treatment of the matter from the pulpit, by sympathetic advice given by pastors and teachers, by educating parents to a sense of their own responsibilities, and by the exercise of greater care on the part of ministers in the performance of the marriage ceremony. An increasing number of pastors are requiring evidence of physical fitness before they will marry couples and we believe this should extend also to mental and spiritual fitness.

2. *School Conditions.*

a) The public school now fails to hold a large proportion of the children in the elementary grades long enough to insure their adequate training for efficient living. Other things being equal, the illtrained and inefficient child presents a more serious problem for religious education than if the contrary condition prevailed, and when we find more than three-fourths of the children in elementary grades dropping out before they complete a High School course it would seem to demand attention. Economic conditions, have often been blamed; but the studies made by the Massachusetts Educational Commission, the Russell Sage Foundation and other agencies, indicate that this is not the true cause. In the report on "Industrial and Technical Education for Massachusetts" (1906) it was stated that 76% of the pupils were economically able to pursue their studies further. The fact is that our schools have not been giving children the kind of training that would hold them and fit them for the work they are to do. A significant illustration of this is seen in the experience of Rochester, New York, which, in September of 1915 established its Junior High School, offering, upon the same plane opportunities for those interested in commercial, industrial, and household arts. At the end of the first half year the percentage of

those going on from the end of the eighth grade to the Junior High School had risen from 50% to 85%. Of the number thus continuing their course, 65% finished the Junior High School course, and 76% of these have gone to higher educational institutions. There seems to be little doubt but that much of the wasteful leak in our educational system may be stopped by such provision for more practical training.

b) Moral conditions in the schools. These vary greatly in different communities and undoubtedly many of the evils reported have been exaggerated through sensational reporting. Enough remains however to make this problem one that needs attention. It is a question, however, how far this is a school problem simply. In any case the responsibility of the church to both these aspects is that of exercising influence in the right direction. School boards are necessarily governed by public opinion and the funds at their disposal through taxation; the church may do much in helping to educate public opinion if it will itself become intelligent upon the questions at issue. School officials are usually glad to give information in public as well as in private and they generally recognize the fact that in the membership of the churches they may appeal to the most intelligent and influential portion of the community. It is largely a matter of co-operation.

3. *Conditions of Employment.*

a) The lack of vocational guidance. In case of employment, as in that of marriage, the average youth drifts into, rather than chooses his life work. Here too the reason is twofold: (1) the lack of guidance enabling him to make intelligent choices, and (2) the economic pressure which too often forces the boy or girl to take the first job open regardless of choice.

b) The premature independence which comes to the boy or girl who goes to work before, or immediately after leaving High School, thus achieving a measure of freedom from home restraints out of proportion to the degree of experience or the power of self-control acquired. This is often a powerful influence in lessening the control of parents over their children and leads to many evils in young life.

c) The bad physical, mental and moral conditions which often arise from the nature of the employment or the place in which work is done. Here we may note child labor with its stunting of development, excessive hours of labor, over-strain, and the monotony of piece work, etc.

So far as the problem presented arises from economic conditions, it emphasizes the duty of the church to study such conditions and their effect upon character development, to educate their membership

and lead them persistently to agitate for improvement upon high moral grounds. So far as the problem is one of building up character to withstand the added temptations of independence, the matter is clearly one of religious training, the church bringing all its influence to bear to strengthen and support the parental authority and guidance.

The need for vocational guidance is especially felt in the large city church doing institutional work and with trained social workers capable of giving such guidance intelligently. This is most effectively done with individuals through counsel and advice. Much may also be done through public instruction and in the Sunday-school class. Occasional sermons on the choice of a life work, group meetings of young people addressed by men and women who have been successful in the higher sense in their own vocations, and the presentation of this topic in the Sunday-school class are all of value. Another course in the International graded series, "The World a Field for Christian Service," affords good material for this purpose.

4. *Conditions of Recreation.*

a) There is a decided lack of adequate provision for recreation in the home, as is conclusively shown by the various recreational surveys that have been made in many cities and rural communities. This is due to various causes: crowded conditions which give no space for such facilities, economic pressure which places recreation among the unattainable luxuries, lack of appreciation on the part of parents of the importance and significance of recreation in youthful development, or sheer selfish unwillingness to bother with the matter at all. Whatever may be the cause, the result is to force the child to find his recreation outside the home and away from its influence.

b) In spite of much progress now being made there is still need of more and better facilities for public recreation in the schools, parks, playgrounds and neighborhood centers, a need which is emphasized by the lack in the home, just mentioned.

Most of our cities show large districts in which there is no provision whatever for public playgrounds, leaving the children to play or loaf in the streets with all the attendant dangers that arise therefrom. In comparatively few cities are facilities provided for social dancing under proper supervision, although this form of amusement affords to many young people practically their only opportunity for social fellowship. In many cities where such facilities are afforded the type of leadership provided is entirely inadequate to the real need.

c) The result of these failures on the part of the home and the community is to leave but one avenue open for the gratification of

the play instinct, namely the commercialized amusement: the theatre, the motion picture show, the dance hall, and the commercial amusement park. These places are run for profit and with little or no regard to the moral quality of the recreation offered, numerous exceptions to this notwithstanding.

The task which these conditions set for the church is both that of direct service in the way of providing opportunities for recreation under competent supervision in its own building or parish house, and that of co-operation with other agencies. Many lines of recreational work can be better provided by the community through public playgrounds and social centers than by any one private institution; therefore it should be the task of the church to educate public opinion to their value and to the need of adequate facilities and competent leadership. Even the commercialized amusement, notably the motion picture show, occupies a place which the average church cannot possibly fill. It may and should be brought up to a proper standard.

The motion picture show has become a national amusement and a powerful educational force for good or for ill. While the church in some places may find it well to meet the problem by direct competition, in the main it must be solved by regulation. No amount of competition which the churches could possibly give will make much impression upon an industry with such vast sums of money invested, and with an average weekly attendance in the cities equal to or greater than the entire population. We already have much agitation on this subject. The National Board of Review, state and civic boards of censorship, the Better Films Movement, all are endeavoring to do their part. One outstanding fact is significant in its bearing upon the part that the Church may play, and that is that no standards of censorship or legal regulations can be made thoroughly effective without the hearty support of public opinion. Many managers and particularly many of the producing companies are honestly trying to furnish high-grade pictures, but there will always be a large number who will furnish what the public will pay for. The greatest service that the Church can do is to induce its members to declare that they will support those picture houses which maintain high standards and that they will neither support nor tolerate those which offend against good taste and good morals. The same applies equally well to the theatre and the vaudeville stage. This subject is of great importance and deserves more extended discussion than can be given within the limits of this report.

The same may be said of the entire subject of recreation and the

relations of the Church to it. Play is a vital factor in the development of character and requires intelligent leadership to bring out its best values. The average home today either is not equipped or is not willing to meet this need. It must be met both by the community and by the Church and similar organizations. The duty of the Church is to study conditions and to meet the needs through direct activities and co-operation.

IV. TYPICAL INSTANCES OF WORK.

I. The Social Service Department in the Church.

In March, 1912, the Third Presbyterian Church of Rochester, New York, established a Social Service Department. A trained secretary was employed who was competent to conduct investigations, supervise relief work and to instruct and train volunteer workers.

The matter was first placed before a meeting of interested church members at which the fundamental principles of relief work and the agencies involved were described. A Family Rehabilitation Committee of about a dozen persons was then organized, the membership of this committee being chosen with a view to their various talents, experience and representative character, and with a pledge from each one to attend once a week for ten weeks.

This committee then took up the study of concrete cases. The secretary presented the salient facts with reference to each family under assumed names, so as to protect the individuality of the family, the true name being known only to those who volunteered as friendly visitors in each case. Any additional facts desired were brought out by questions from the committee who were thus trained in the method of social diagnosis. Having arrived at an adequate knowledge of the family conditions and needs, the committee would next plan for such treatment as might be best adapted to the case. In such planning the aim was not only the immediate relief of necessities but rather the placing of that family upon a self-supporting and self-respecting basis.

The result of such work is to lead the members of the committee to an intelligent appreciation of the principles of social work and to a knowledge of the various agencies and institutions involved. Still more valuable is the knowledge gained as to general conditions and needed reforms and advance movements. This will appear in the summary of work accomplished in this one church.

After a committee has completed its term, it is either continued for another term or a new committee formed, usually with a nucleus of members from the former group. Those who volunteer for

friendly visiting are given definite instruction and training. Certain persons become interested in the special investigation of larger problems arising in the course of the case conferences.

In this manner, during the five years since the establishment of the department, this church has enlisted one half of its entire membership in some form of active service; during the past year 58 volunteer friendly visitors have been trained and have given service, special "Know-your-City" meetings of the church have been held for the discussion of such topics as Housing and Health, Recreation, Immigration, Delinquency, Probation, Relief Agencies, etc.; special committees have done serious and valuable work in the investigation of such subjects as Inebriety, Mental Defectives, Probation and the like, and as an outcome the membership of this church has become an important factor in agitation to secure the establishment of a Farm Colony for Inebriates and a Psychopathic Clinic in connection with the County Courts. Many other needed reforms have received effective support. The spirit of true social service has gradually permeated the Sunday school, the various missionary societies and other organizations of the church. Individuals thus enlisted and trained for service bear glad testimony to the new meaning brought into their Christian life and experience, and the Social Service department has made its place as one of the most valuable features in the church work.*

2. Community Recreational Work in Winnetka, Illinois.

The Congregational Church of Winnetka has always placed much emphasis upon religious educational work. Recent development, under the leadership of the Rev. J. W. F. Davies, Director of Religious Education, has been very significant. In its Community House the church has an equipment for social and recreational work that is proving to be what its name implies, a social center for the entire community. Among other items a regular motion-picture entertainment is given on two evenings a week, showing high-grade films, at an admission fee of ten cents. Motion pictures are also shown at the Pleasant Sunday evenings; here no admission is charged and films are selected with a view to their appropriateness to the religious service which is held. This feature has met its own expense and has met the need for this type of amusement sufficiently to obviate the necessity for other motion picture shows in the town.

Some years ago the church commenced an investigation into the recreational facilities of the town, finding out just what boys and

* Further information as to the details of organization may be secured by writing to Mr. Henry H. Noyes of the German American Button Company, Rochester, to whom much of the credit for the establishment of this work is due, or to Miss Elsie V. Jones, Social Secretary, Third Presbyterian Church, Rochester.

girls were doing with their leisure time. It was found very difficult to compete with certain unmoral tendencies through the Sunday-school period alone. The church therefore adopted a program of graded recreational work, in their own gymnasium, based upon the needs of all classes and avoiding unnecessary duplication. Leadership was given both by employed and volunteer workers, utilizing many of the directors from the public schools. Public interest thus stimulated culminated in the establishment of a community Board of Recreation representing the church, the school board, the park board and other organizations. A skilled Director of Recreation was employed and a program worked out which now largely solves the problem of leisure time for children and youth throughout the town and at the same time brings home, school and church into one harmonious system.

The result has been that not only are important and valuable influences exerted in the training of youth, but the position of the church as serving the entire community has been greatly strengthened.

3. Boys and Girls Clubs, Brick Church, Rochester, New York.

Eighteen years ago this church organized its Institute with headquarters in an old residence on a lot adjoining the church building. In 1910 a new building with gymnasium, swimming pool, bowling alleys, club rooms and various recreational and educational facilities was erected and equipped. From the beginning an extensive boys work was conducted in the form of an evening boys' club. With the enlargement of activities made possible by the new building work for girls was begun in a manner which well illustrates the proper relationship between social and religious activities. A Bible study club composed of some of the leading young women of the church met on Tuesday afternoons and used Jenks' "Social and Political Significance of the Teachings of Jesus." At the end of this course the feeling was strong that there should be some practical outlet for the impulses stirred by the study. One of these women undertook the chairmanship of a girls' work committee and a club for working girls was started. The chairman proved to be a woman of rare fitness for the place. With infinite tact and good judgment she discovered the interests and needs of the girls and proceeded to meet them. Gymnasium classes and club groups furnished recreation and good fellowship while classes in sewing, cooking, and various household arts helped to develop the desire for self-improvement. Higher ideals of a good time and of home-life began to appear. The girls developed rapidly in womanly qualities and the change was evident in nothing more surely than in the type of young

men whom they invited to their dances and parties. Many of them have married and become good wives and mothers. Thoughtfulness for one another and for those less favored has been an increasing element in the club life. Dramatic entertainments were popular from the first and at the beginning these were given either for the sheer fun of it or for various objects connected with the club itself. During the last two years every such entertainment for which admission has been charged has been given for the benefit of some benevolent object outside the club itself. This past winter a play was given for the benefit of the Convalescent Home and, in order to make the most of the opportunity for helpfulness, the dress rehearsal was held at the Home for Aged Women, thus giving great pleasure to the residents there. Several of the girls have become interested through the influence of the club leaders in lines of study in the city's evening schools. Personal problems and difficulties are brought to the chairman of the committee whom the girls have come to regard as a never-failing source of sympathy and wise counsel. It would be impossible to estimate the extent of the helpful influence which has thus been exerted.

One outgrowth of this work has been a regular Saturday evening dance in the Institute building to which those to whom a card of introduction has been issued have the privilege of buying tickets of admission. At these dances there is always an adequate number of chaperones from the church people. These enter heartily into the spirit of the occasion. They do not sit around with their hats on to watch and criticise, but mingle freely with the young people, getting acquainted with them, dancing with them and forming friendships. When a couple are observed to transgress the bounds of good taste or propriety in their dancing they are spoken to tactfully and unobtrusively. Frequently a dancing teacher of high standing is present to make suggestions and give demonstrations of the best form in dancing or to illustrate new steps. Exactly the same kind of personal results have come from this feature as from the other club activities and many heart-to-heart talks not only with the girls but with the young men have resulted in higher ideals. The details of management are in the hands of a committee consisting mostly of the young people themselves with a few members of the adult committee.

The personal work which takes its rise in these boys and girls clubs leads back into the home, the school and the shop. Questions of employment, education, and personal living arise almost daily and are dealt with in a manner that makes Christian principle a real and vital thing in the lives of these youth.

4. Social Work in a Rural Church.

The Somonauk United Presbyterian Church, near Sandwich, Illinois, is situated in the open country, in a farming community five miles from the nearest railway station. The district was originally settled by Scotch people from New York State who brought the church with them and were loyal to it along traditional lines. Later years have brought new settlers who did not affiliate readily with the oldtimers. The task of the church has been to bring together the divergent elements in the community. With comparatively little in the way of equipment a valuable work has been done. A prominent feature has been the observance of national holidays, Fourth of July, Thanksgiving, and the like. These are community affairs and draw large crowds from all directions. On one Fourth of July there was an attendance of four thousand with a program of sports and games on the church lawn and in an adjoining field, and exercises appropriate to the occasion. The pastor of this church has interested himself in all community affairs, helps the farmers to gain access to government reports and other material which will aid them in their work, and has promoted mutual acquaintance and co-operative activities until he has drawn the people together to their own great advantage and has made his leadership felt in all matters of public interest.

The First Baptist Church of Pleasant Lake, Indiana, has found a field of great usefulness in promoting social and recreational activities among men and boys, competing successfully with public dances and other forms of amusement in the town which had worked great harm.

In many rural communities the church is becoming recognized as a social center by providing opportunities for activities which the ordinary resources of the community do not afford.

NEW ADDRESS

The Headquarters of The Religious Education Association

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AN EXPERIMENT IN ADOLESCENT WORSHIP

REV. HUGH HARTSHORNE, PH.D.*

The activities that constitute the process of religious education may be classified in three groups: activity in worship; activity in constructive social endeavor; and activity in thinking, or the discovery of the purposes and methods of living. But as soon as we have so classified life, we see that each activity interlaces with the other two, and mediates between them. Worship mediates between thinking and action, e.g., by making proposed action seem worth while, or by providing the resolution necessary for the carrying out of plans. Thinking mediates between worship and action by showing how our ideals can be effectively executed. An action mediates between worship and thinking by providing a fundamental social experience for the testing of intelligent resolutions. These are simply illustrations of the actual interlacing of activities which must take place if our educational procedure is to be for the pupil a unitary process and not a series of exhibits.

When I speak of worship, therefore, I do not think simply of something a group of pupils does on Sunday, but of a phase of experience which has its root in what the pupils have been thinking and doing for the past week or month, and which blossoms and bears fruit in what the pupils think and do for the next week or month or more.

It was this conviction of the necessity of, shall we say, domesticating worship, of making worship contiguous with other phases of experience, that led to the initiation of the experiment in adolescent worship at the Union School of Religion, and has controlled the method of procedure.

The service of worship in the Union School of Religion has been controlled by three purposes: first, to assist the pupils in the establishment of conscious relations with God; second, to develop in the pupils the fundamental Christian attitudes; third, to train the pupils for intelligent participation in church worship.

The pupils of all ages formerly met in one service. Dealing as it did with universal human interests, this service succeeded in interesting all these pupils and uniting them in worship. But after three or four years of such training, the older pupils began to feel restless and discontented. It became apparent that something more was needed than could be provided for in a service intended for

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everyone. It was decided that, for part of the time, anyway, the high-school pupils should have a separate period of worship. The problem then arose, How can this consciousness of need on the part of the children be used for educational purposes? It was a splendid opportunity to see what the pupils would do if they had their own way, and afforded a fine project for them to work out on their own initiative.

Accordingly, the class most keenly aware of its own need was asked to formulate some suggestions as to what might be done. This class proposed a separate service, and asked that the other high school classes be sounded on the subject. All but one class—a class of first year high-school girls—were enthusiastic, and one class suggested a committee on worship to draw up a plan. This committee was therefore elected, each class choosing one representative.

The first two services were arranged by the committee. The principal conducted the first one and explained the purpose of the new services. The second one was conducted by the committee, who reported the plan for the year: The pupils were to do all the work. The classes were to take turns in planning and conducting the services. They could have outside speakers if they chose. The classes were assigned dates and were asked to plan topics. On every fourth Sunday the high school was to join with the rest of the school in a common service, as before.

All these matters were suggested by one pupil or another, and no important detail was proposed by the principal. At the close of the year the Chairman of the Committee on Worship was asked to make a report of the year's work. This is what he wrote:

REPORT OF THE WORSHIP COMMITTEE OF THE HIGH SCHOOL

1915-1916

"At the beginning of the school year the high school classes expressed a wish to have their own service separate from the lower grades. As the suggestion met with the approval of the faculty, each class elected one of its members to meet with representatives of the other classes to form a Worship Committee which would put the plan into execution.

"To this committee was assigned the duty of attending to all matters pertaining to the Sunday morning service. It decided that one of the classes should assume the entire responsibility of the service each Sunday and at the same time arranged the order in which the classes should follow each other.

"The committee prepared an order of worship which, while it

did not need to be rigidly followed, acted as a standard and as a model from which to work.

"When the need of a prayer which would be distinctly our own was felt, the committee requested each class to submit one. From these the two displayed below were selected.

"The plan of allowing the classes to choose their topics independently did not result in a logical sequence of subjects and the topics were seldom posted on the bulletin board long enough ahead to insure a comprehensive discussion. And so the committee asked each class to submit at least three topics on which it would like to speak. From these it attempted, without changing the original rotation of the classes, and by assigning to each class only the subjects which it had chosen, to secure a more logical order of topics. In this last it was only partially successful.

"The topics for the year, as well as four typical services, are to be seen below."

ONE OF THE UNISON PRAYERS

"O Lord, our Father, we thank Thee for the many blessings Thou hast bestowed upon us. We thank Thee for our homes, for this school, for our friends, and for the opportunity of meeting here this morning to praise Thee.

We pray for help in our daily tasks, O Father, make us truthful, more helpful to others, and more like our Master, Jesus Christ, in all of our life.

Grant, dear Father, that Thy blessing may rest upon those who are earnestly striving to hasten the coming of Thy Kingdom on this earth.

In Jesus' name we ask it. Amen."

A SAMPLE SERVICE

Third High School Boys.

Dec. 5, 1915.

HYMN: "My God I Thank Thee."

RESPONSIVE READING: Psalm 91.

UNISON PRAYER.

HYMN: "Stand Up, Stand Up for Jesus."

SCRIPTURE READING: Phil. 3:12-16, 4:8-9.

TOPIC OF TALKS: "Ideals."

Three Speakers.

PRAYER: Closing with the Lord's Prayer.

HYMN: "O Master, Let Me Walk With Thee."

AARONIC BENEDICTION.

Each class did as it pleased, but each order was manifestly carefully worked out to secure a well-balanced program, and the

orders suggested did serve as a guide, as pointed out in the committee's report. The unison prayers were not used after the first few weeks.

The influence of the pupils' experience in the Chapel services in developing sensitiveness to details was obvious, although the order of the Chapel worship was not followed. Scripture passages and hymns were selected with great care to emphasize or set off the topic of the service. The talks and even the prayers were frequently worked out by the class in charge, and simply assigned to individual members to read.

A list of the topics selected will bring up the questions of just how the classes went about the work of planning the services, and of the peculiar value of this method of procedure.

In order, the topics for the first year were as follows:

The spirit of co-operation.....	Committee on Worship
All working together.....	Third Year Girls
Friendship	Second Year Girls
Ideals	Third Year Boys
Value of having an ideal	
The Christian ideal	
Being true to one's ideals	
Honesty	First Year Boys
Honesty in athletics	
Honesty in school	
Honor system in college	
New Year's Resolutions.....	Third Year Girls
Why we make resolutions	
The sort of resolutions we should make	
Self Control.....	First Year Boys
Necessity for self control	
Self control with regard to alcohol	
Lincoln	Third Year Boys
Co-operation	Second Year Boys
Value in Christian life	
Value in industry	
Self Reliance.....	Third Year Girls
Church Membership.....	First Year Boys
Is it necessary to be a church member in order to be a Christian?	
Negative	
Affirmative	
Young People and the Church.....	Third Year Boys
Why young people need the church	
Why the church needs young people	
Faith	Second Year Boys

Patriotism Third Year Girls
 Christian Treatment of Criminals First Year Boys

The children's court
 Reformatories

Significance of Easter Third Year Boys
 Prayer Second Year Boys
 Vacation Third Year Boys
Second year—by classes, not in the order given.

Fourth Year Boys: 1. In co-operation with the Fourth year girls—The Service of Worship—how it should be conducted.
 2. Religion in War Time.

Fourth Year Girls: 1. In co-operation with Fourth Year Boys. 2. Reverence—the talk being by a teacher, to explain the meaning of reverence, but requested by the class, which chose and planned the topic because of some disorder in a younger class.

Second Year Boys: 1. Friendship.

Personal Friends

Community Friends

Friends of the World

2. Modern Persecutions

Armenia and Syria

Relation of American people to Orientals

Persecution in America

Application of the Christian spirit

Second Year Girls: 1. Social Service—What is it? 2. The Red Cross

First Year Boys: 1. The Law as an opportunity for service

The lawyer

The judge

The legislator

2. Moving Picture Shows

How often ought a boy or girl to go?

How can a boy or girl know what to go to?

What shows are good and why?

First Year Girls: 1. Kindness

Old Testament idea of kindness

New Testament idea of kindness

Modern application of kindness.

2. Justice in Punishment

Bible idea of justice and love

Juvenile courts

Our part in broader justice

How are these topics prepared and what is the value of the procedure? I can best answer this question by giving parts of two or three reports by the teachers on the work done this year:

Fourth Year Girls

"The preparation of the service is in my estimation the most valuable part of the whole arrangement, both as training in understanding worship and as class co-operation—

"1st. In going over the details of the program in class we get a most natural approach to the whole meaning of prayer and of the hymns of worship. The topic of *Worship* was a splendid opportunity.

"2nd. The preparation of the program, further leads to gaining valuable working knowledge, for instance, of how to use the Bible, finding the exact passages we have in mind, knowing where to go for help.

"3d. It involves an analysis of what we feel it is really worth while to bring to others. This means consideration of the needs of the school, a consideration of our responsibility, and a sense of school unity and common purpose, as when in answer to a condition that existed we chose *Reverence*.

"It also means a wonderful chance to review and sum up work of the class and pick out elements of greatest worth. We are now working on our service for three weeks ahead on 'Prophets of Today' and it has proved a fine way to estimate the religious contribution and present value of the great leaders we have been studying.

"4th. Preparing for the service of Worship and taking part gives a practical expression of team work. It strengthens class spirit the best way by making all work for an end, helping with one another's little speeches, so that the whole is a product of joint activity, for we try to go over everything in class and talk it over together."

Second Year Boys

"The subject of the second service, which was known to be approaching, was to have been 'Religion and Business.' Two weeks before it was to occur, however, there came out of the discussion of the lesson on 'Messages to Persecuted Christians,' the proposal by one boy, that modern applications of such lessons were what gave them value, and that he favored having 'Modern Persecutions' as a subject for the worship. The class agreed with alacrity, and after a brief discussion decided to continue this lesson and take it up again the next time with a view to preparing a program for the service the class was to conduct. During this week questions bearing on the topic and designed to awaken many suggestions were sent out by the teacher. The ensuing class session was most interesting. Various points of view were presented. The class was plainly interested. While it was difficult to get definite preferences as to what part individuals should take, by the end of the hour the topics which seemed to be most important had been written on the blackboard, without any direction to do so, by the boy who originally suggested the subject, and each member present chose something to do. On the following evening the teacher met in his rooms four out of the seven boys in the class (all who could come). Each one had prepared his part of the program. The speeches were read aloud and criticized by the group. All was done in good feeling, there was genuine interest in the subject, and a serious air of desire to 'get the message across' to the other students. The teacher was able to speak naturally of the importance of preserving the religious 'atmosphere' of the service, and the boys seemed to understand. The result was excellent.

What was gained by the class.

Preparation of the services. In the second one, described above, the attitude was that of serious interest; it was evident that there was a desire to be helpful to the audience of fellow-students; mention was made of features to better the service as a whole. Deeper understanding of each other's purposes, enthusiasm, and class unity were undoubted results.

Leadership of the services. The reverence in the services, both in the Chapel and the High School Room seemed to improve. There has never been any scoffing at any feature of the service. The discipline as members of the audience has improved, partly, I feel, as a result of this close sharing in the conduct of their own service."

First Year Boys

"In the choice of the topic an effort was made to find one arising more immediately from the experience of the class than the first one on 'The Law as

an Opportunity for Service.' The matter was introduced as nearly without suggestion as possible, somewhat as follows. The teacher inquired when the class had charge of the worship next. After some discussion the information was forthcoming. Then the teacher asked, What shall we talk about? What would the high school group be most interested in, and what would be most profitable for them? The suggestion of following the procedure of the last time and taking a vocation was mentioned but not warmly received. Then one of the boys suggested half in fun that we talk about the moving pictures. The rest of the hour was taken talking on that subject to see how it would develop. It was found that the members of the class averaged at least two shows a week, that the members of the High School Department probably averaged fully that, that the matter was important. Then the class jumped into the discussion of what shows are good and what bad, ranking a number of plays as good, bad or indifferent. How shows could be improved, and the problem of censorship arose. The following Sunday the topic was definitely settled on, the discussion developed a little further to see how it could be divided among different speakers, and the parts assigned. Then something of the same procedure was followed as in the previous case. One talk brought forth a discussion of the boy's weekly program and the time that could be given to moving picture shows, that should be given to outdoor exercise, study, etc.; also physical or moral evils. Another talk led to a pretty searching criticism of good and bad qualities, and to ranking ten plays that most of the boys knew, in order of merit. The speaker on how to tell what to go to was fortunate in that his mother was a member of the National Board of Censorship. He brought in large amounts of material and information that made a good discussion on the problem of censorship and securing good plays.

"The values here were something the same as in the previous service, but the interest has been greater and I am much more confident of the power of the subject matter to carry through in a valuable way. I believe the topic served as a much more useful social project than the former one. It produced more independent work, was more closely linked to action and interest.

"The preparation for worship services has been one of the most valuable features of the year's program with the class thus far. It has been a real project. The year's program thus far may be divided into four projects: 1. Trial in court of cases of taking life. 2. Worship period on the law. 3. How to spend \$1,000,000. 4. Worship period on moving pictures. Under the conditions I believe this type of program offers the variety and interest eminently suited to boys of this age.

"I can record little that is definite as to the reactions of the class to the service led by others. After other services I have often asked how they liked the service and what they liked about it, and found real appreciation though in rather indefinite form. Little things speakers did and little mistakes receive considerable attention. One service was criticised because one speaker talked so long and the others talked so little. Talks that sounded well and talks that introduced concrete incident were favorites, I think."

A study of these topics and comments points to several conclusions concerning our experience.

1. There is a tendency to move away from the more personal or individualistic topics toward topics of wide social bearing. Topics of social significance are encouraged by the teachers, though not suggested by them, as affording unique opportunity for the formulation of social ideals.

2. The preparation and conduct of the service is a vital class project which helps to crystallize the conclusions of the classwork in a socially usable form. In the effort to make themselves understood by those who have not been sharing in the class discussions the pupils get excellent training in the formulation and expression

of ideals. There is abundant opportunity for training in co-operation on the part of the members of each class.

3. The enterprise is also a wholesome school project, responsibility for which is borne by the pupils. That it is not merely a class project is shown by the frequency with which the topic chosen is suggested by a topic used by another class.

4. The work is of most value to those who are conducting the service. There is a tendency to be bored when listening to the other classes, partly due to the subdued and often inaudible voices of the speakers, and partly to the dislike of being harangued by a person of about one's own age. The good speakers, however, gain respectful attention and subsequent comments of appreciation.

5. The superiority of this training over that afforded by the usual type of young people's society lies chiefly in the unification that is brought about between the class interests and the interest in the worship. The implications for the program of young people's societies need not be considered here. Suffice it to say that there is plenty left to be done.

The feeling of monotony and the lack of adult leadership began to be felt about the middle of the second year. The student Committee on Worship took the matter up, and proposed that once a month an outside speaker be provided to address the group, and that the committee make the arrangements for this meeting. This was agreed to, and one such speaker has been used. His subject was, "The Meaning of Christianity." The result was exceedingly satisfactory, and this plan, added to the present custom of attending the Chapel service with the rest of the school once a month, affords ample variety and leadership.

The oldest group of boys tends to be the least interested, which suggests the advisability of dividing the group at about 17, or wherever interest lags, and letting the more mature pupils work out a suitable service for themselves, of a shorter and still more informal character, trusting to the church service to provide the direct appeal desired by young people of this age.

A SUGGESTIVE APPROACH TO THE RECONSTRUCTION OF THE CURRICULUM OF THE SCHOOL OF RELIGION

W. C. BOWER, A. M.*

Apparently, the solution of the problem of vitalizing the curriculum must follow two directions: the functional view of the mind and the functional view of religion.

Functional psychology looks upon the human personality as an active, dynamic, and achieving thing. Through stimulation and response it is acted upon by its environment. But functional psychology goes further in asserting that its reactions are not passive; this dynamic reactor acts upon its environment and reconstructs it. The elements in the environment have *value*, either positive or negative, and the reacting human organism puts forth energy in the form of effort to lay hold upon or to avoid. The sense of value arises from the position of these stimuli in the line of the life-process, either as helpers or hinderers. The positive values are the things by which one lives and does his work. These reactions to stimuli may become habituated; but such habits are always the object of approval or disapproval to the reactor, as are the initial reactions.

From the standpoint of education, the learner is not something to be acted upon, but an active agent whose native tendencies toward activity are to be directed toward useful ends in such ways as to be educational. The task of the educator is to provide this reacting organism with a situation in which the native tendency toward activity shall be given purpose, continuity, and meaning. This will be accomplished by providing objectives for activity that shall have worthfulness to the learner.

INTEREST

At some point in the discussion of vitalized religious education we must inevitably come upon the problem of interest. It is an established principle of education that there can be no teaching without a reaction of interest. Otherwise the things learned remain external to the experience of the learner. There is even greater reason why active interest is indispensable in religious education, arising out of the intangible, immaterial nature of the content of religion. If religion is to mean anything to the child, it must be vitalized by being organized into his life-process. There must

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attach to religion a sense of reality and value. This is the fundamental consideration. Another, of a more practical concern, is the fact that the school of religion is a voluntary school. Its hold upon its constituency must, therefore, be the grip of a vital interest.

As Professor Dewey has shown,* interest and effort are only different aspects of the same fundamental psychological process. Of all the possible objects toward which activity may be directed, those only have interest for the learner which are worthwhile to him. And always, in the dynamic lives of human beings, these values are the end-points of activity. But just in proportion as these objectives have value to the learner do they call forth such effort as is necessary to realize them. At this point in the psychological process two results emerge: the interval of delayed satisfaction and the intervening effort add proportionately to the value of the end sought, and there is a transfer of interest to the means that are necessary to the attainment of the end. It will thus be seen that it is the sense of value that now comes to attach to the necessary intervening means that is the cause of interest in the means, which, from the point of view of the attainment of the end, will take the form of effort. It should be added that to have an attached value these ends must lie somewhere on the line of the forward-moving life-process, and that they must not be so remote as to lose their sense of value.

THE MIND

At this point also, we come upon the functional view of the mind in dealing with the new situations that present themselves in the forward-moving life-process, for the best analysis of which we are indebted to Professor Dewey.† In the sub-human species of animal life nature has provided the organism with a mechanism of adjustment to relatively simple and static situations in the forms of reflexes and instincts which always act uniformly and with precision when similar situations are presented. But the significant feature of these adjustments is that the situations are not new and varied, but fixed and repeated, and that the adjustment is as fixed and uniform as the situation. But the human organism faces not only a relatively complex but a constantly changing and forward-moving situation. His life presents the aspect of a dynamic personality in a moving world. The situation he faces are new situations, presenting a number of possible courses of action, and demanding reflective thinking. Life presents itself as a series of problems

*John Dewey, *Interest and Effort*.
†John Dewey, *How We Think*.

demanding solution. These problems are interrupters of courses of purposive action. To make adjustments to this kind of an environment, nature has provided the human organism with mind, capable of suggesting solutions and of reconstructing experience with reference to the attainment of desired ends. Only in proportion as man reflects upon these ends and upon the adjustments he is called upon to make in attaining them is he free. The mental life, through reflective thinking, becomes the instrument by which man adjusts himself to the new experiences of life, and reconstructs his conduct with reference to his future courses of action.

THE MIND PROCESS

Thus the stimulus to reflective thinking becomes a *problem* which has to be resolved. In the presence of a problem the mind passes through five processes. It first feels the problem; and the keenness of the consciousness of it will depend upon the degree in which it presents itself as a hinderer of purposive activity. The mind then proceeds to define the problem. Having felt and defined the problem, the mind suggests possible solutions, the effectiveness of thinking depending upon the resourcefulness of the mind in offering such suggestions and its ability to evaluate them. The mind then proceeds to elaborate the most probable solution, and, finally, to try it out in an attempted solution.

It thus appears, as Professor Dewey has also shown,* that the form in which accumulated knowledge exists after it has been acquired is very different from the manner in which it is acquired. Accumulated knowledge exists in systematized form, as a body of truth whose various elements are subordinated to each other. But the mind in the first place comes upon it in a genetic form. One's first contact with accumulated knowledge is through the symbols which preserve it and enable the race to carry it forward. One's first contact with knowledge in the process of learning is through experience which is reflected upon until it gets meaning, the symbol only being attached afterwards to give permanency to it and facility in its use. In this way the symbol is saturated with meaning and is the interpretation of experience. From this it follows that when the teacher conveys to the mind of the learner *symbols* that have had meaning for others in other situations because they grew up within a rich and vital experience he cannot be at all certain that he is conveying the experience itself—that is, he cannot be certain that he is really teaching at all. We cannot *tell* each other anything.

*John Dewey, *The Child and the Curriculum*.

except as there are common elements in our experience, and only in the degree of commonality. Thus experience becomes the point of contact between the teacher and the learner.

PROJECT TEACHING

It follows that before the accumulated experience of the race can have educational value for the learner it must be reconstructed and presented to the learner in such a way that he will come upon it by the genetic method, or, in other words, that it will take the form of experience for him, and experience that is saturated with meaning for his on-going life-process. What appears to be needed is some *life-project* which has at least three characteristics: first, it must be loaded with problems; second, it must have continuity; third, it must be capable of such indefinite expansion that it will be able to support the enlarging and differentiating interests of a completely matured life. In this project, the simpler problem should unfold into a more complex problem, and this in turn into others that spring from it and ramify indefinitely into other problems that fray out into still others still more complex.

In such a process of vitalized learning, the center of the process is shifted from the teacher to the growing child. The child becomes active and eager in the pursuit of the ends that present themselves to his immediate need. The teacher follows, or better still, goes by his side. He guides the child in his activity, helps him to feel and define his problems and stimulates the suggestion of solutions, and directs him to the sources of information needed.

Such a program also opens the way for social co-operation and the sharing of a community life in which others are similarly engaged in the same project.

THE FUNCTIONAL RELIGIOUS BASIS

Having started the functional view of the mind, we may now proceed to state the functional view of religion. As the tendency in psychology is increasingly to regard the mental life from the standpoint of function centering in values, so the tendency in the psychology of religion is to think of religion in functional terms, as having to do with fundamental life-values.

A study of religious phenomena makes it increasingly clear that religion springs from the adjustment of the social group to its environment. Having to do with adjustment, it functions in contributing to survival and well-being. Together with other

functions, it is a thing by which the group, as well as the individuals within the group, lives and does its work. As has abundantly been shown by Professors King* and Ames,** and still later by Professor Coe,*** the religious consciousness does not differ from other aspects of the mental life in content, but in attitude. The religious consciousness is to be located among the valuational attitudes, including the aesthetic, economic, ethical, and noetic. But values, as was suggested above, are located within the life-process, and are the foci about which it is organized. It follows, then, that since religion belongs to the group of valuational attitudes it must have its origin in the life-process of the group, and in a narrower sense, in the life-process of the individual, though these two aspects, the individual and the social, stand in the closest reciprocal relation. That is, religion has its roots in group and individual experience in the adventure of living. About these values the concepts of religion are *built up*, not being simply the projection of these values into a higher spiritual region of thought, but they *are* these values interpreted and evaluated and bodied forth in conceptual forms. It does not come within the purpose of this presentation to support this generalization by concrete evidence, since this is to be found in abundance in the later treatments of the psychology of religion. This accounts for the fact that a people's religious concepts and practices in the cult follow so closely the social structure and the fundamental interests and processes of the group life. No religion illustrated this principle better than that of Israel, the one with which we are most familiar.

The fundamental problem, within this general field of the functional view of religion, is what it is that differentiates the religious from other valuational attitudes. Coe in his *Psychology of Religion* has made a distinct contribution to the solution of this problem. He proceeds a step further than the previous workers in this field, who for the most part were unable to detect or clearly state the differential of religious values, and finds the essential characteristic of the religious consciousness in the unification, completion, and conservation of all of the other values. To use his own term, it is the "revaluation of values." King and Ames had found religion in social values—Ames in the intensification of them. And since the group of values specified by Coe are socially created, it scarcely seems that Coe would move the center of religion out of the region of social values.

*Irving King, *The Development of Religion*.
**E. S. Ames, *The Psychology of Religious Experience*.
***G. A. Coe, *The Psychology of Religion*.

BASIS IN EXPERIENCE

If we accept these tentative results of the workers in the field of the psychology of religion, it follows as a consequence for religious education that a basis must be given for the child's religious concepts in a rich and concrete experience. The religious values which have been socially created and held to be of supreme importance by the group cannot be transmitted to the child simply by symbols; they must be vitalized by his own individual experience of them and by their value for him in the adventure of living. These values must be to him things by which he lives and does his work. It also follows that if religion is to be vital in the life of the child, as well as in the life of the group, it must have to do with present, living issues of life, and not with values that functioned for groups of men in other situations of life, however needful those values may have been for them then. Only when these religious concepts are the expressions for the child of values can they be emotionalized and suffused with warmth.

It is when we take our standing-ground at the point where these two points of view fuse that we face the problem of the vitalizing of the materials of religious education acutely. It then becomes apparent that the transmission of symbols to passive pupils by a telling process breaks down, and in the interest of the child's religion we must seek a basis for a vitalized form of religious education.

But if this point of view raises sharply the inadequacy of the traditional procedure, it also suggests a solution of the problem. For Christians, at least, the chief materials of religious education will doubtless continue to be the scriptures of the Hebrew and Christian religions. These scriptures, as the word suggests, are in the forms of symbols—literature. The literature of the Bible is historical and literary in the narrower sense, the latter including sermonic, biographical and auto-biographical, poetic, dramatic, romantic, epistolary, and gnomic forms.

The traditional method of dealing with these materials in Sunday-school curricula has been, for the most part, on the telling basis—the transmission to passive pupils of the experience of others. We have now arrived at a time when it is possible to evaluate the results of this type of procedure. When subjected to critical scrutiny the traditional method shows the following serious weaknesses: (a) the results have been almost wholly memoriter; (b) symbols have been transmitted without meaning; (c) the child has been given a dual consciousness corresponding to a dual world in which the child's religion fails to be connected up with the actual situations and relations of life; (d) the absence of concrete experience

has given a sense of unreality to religious concepts because they are not weighted with value; (e) and finally, even the knowledge of the Bible has been very fragmentary and incomplete.

VITAL REALITY

What is needed appears to be a vitalization of the materials of religious education which will come about through the reconstruction of these materials upon a functional basis. The central principle of this procedure would seem to be the setting up of a series of problems centered in the life-process which would find meaning and solution for immediate ends in the light of the experience of others in meeting these problems. Life for every one of us is a great adventure, which we make but once so far as our experience extends, is loaded with problems, and bears forward with it only a meager previous experience. Each human life is a dynamic point in a rapidly moving and changing world. The situations which confront it are new situations for which the mechanism of instinct and habit, which are adjusted to recurrent situations, are wholly inadequate. We find ourselves thrown back upon the reflective function of the mind with the task of reconstructing experience at every turn of the untrodden pathway.

Viewing the Bible as a vital record of religious experience—the experience of men whose experience intersects with our own at many points—we have in it an invaluable instrument for aiding each of us in making our present religious adjustments to the pressing problems that daily confront us in our adventure of living. If religious education can secure a situation in which the growing child can be led to hold up his religious problems in the light of the experience recorded in the Bible, including the experience of Jesus as that of supreme educational value, for solution, we will have a vitalized religious education.

To find a core—a project—which has the three-fold characteristic of being loaded with religious problems, of having continuity, and of being capable of indefinite expansion, is the difficult problem. In the light of the working concept of religion proposed by the psychologist as consisting in the completion, unification, and conservation of values that are at heart social in their origin and character, *is not this core to be found in a group of enlarging social problems?* The earliest adjustments a little child has to make are social adjustments to the small family group and the immediate personal environment. With the beginning of the school period this world of relations with the problems of adjustment involved therein expands to take in the school community and the larger local community. As the child's interest in reading develops, his world

expands in the direction of the larger contemporary world and the remote past. As adolescence approaches this contact with the expanding world reaches its largest number of points, and life takes on meaning of the deepest import. Adult life finds itself enmeshed in complex and difficult problems of relationships and duties that constitute the fabric of life. Character consists in the proper discernment and complete fulfilment of relationships. One's work touches at every point the labor of others and has to be adjusted to the social whole. These relations present themselves as problems which involve the ethical, economic, noetic, and aesthetic values. Their fulfilment presents problems involving the same groups of values. Is not the supreme value of religion the criticism, revaluation, preference, and selection of these values in the light of the deepest and most fundamental ultimate values of the group?

Moreover, as the above would suggest, such a core would be capable of indefinite expansion and continuity. Out of the enlarging world, which has its simple beginnings in the home, emerge the great social values of the group, in participation in which the very life of the adult consists—the economic, industrial, civic, cultural, reform, and educational problems, missions, and even religion itself as a social and individual factor. In fact all of the concerns and institutions that constitute the activities and the interests of mature human life lie embedded here.

Is there not here a psychological basis for a curriculum which, starting with problems and placing experience before the symbol or even before the much-advocated expression, will lead the growing personality to seek the light which the Bible and other proper materials may throw upon the life-process to give it meaning? And have we not here arrived at the fundamental principle in the pedagogy of Jesus, "he that *willeth* to do shall *know*?"

Please Note Address.

THE RELIGIOUS EDUCATION ASSOCIATION
1030 EAST 55TH STREET, CHICAGO

The Association falls into line with the expansion movement in Chicago and obtains better and more suitable quarters outside the loop district on the South Side. Visitors can reach us readily by taking "55th Street" cars or "Through Route No. 1," South bound, to the corner of Greenwood and 55th Street.

NOTES

A graduate training course for church workers is announced by Teachers College. Two years' work leads to an A. M. degree.

Rev. Frank H. Ballard has been appointed Professor of the Bible, a newly established chair, at Hanover College, Hanover, Ind.

Mrs. Emma T. Byers has become executive secretary of the central field for the National Board of the Y. W. C. A. with offices in Chicago.

Mr. R. A. Waite has been appointed Associate Superintendent for the Secondary Division of the International Sunday School Association.

The Pilgrim Press of London, is issuing "Child Songs," prepared by Mr. Carey Bonner, for children of the Primary and Junior Grades.

The Commission on Religious Education of The Northern Baptist Convention has just issued two interesting reports on Preparation for Church Membership.

"The Promotion of Loyalty, Local and Denominational" is the title of the latest Bulletin of the Department of Religious Education of the American Unitarian Association.

Miss Mary Lawrance, Auburndale, Mass., who has done some excellent work in biblical tableaux, is prepared to aid churches in securing historically correct costumes for biblical dramas.

In connection with the city institute of Religious Education at Jamestown, N. Y., certain churches have been setting aside special funds to send their teachers to the institute.

"The Committee on Religious Education in The Local Church" is the title of a useful pamphlet prepared for free distribution by the Congregational Commission, to be obtained at their office 14 Beacon St., Boston.

"A Practical Home Department" is the title of the valuable leaflet published by The Church of the Disciples, Boston—Director, Mrs. Clara Beatley—; besides the account of their work it gives a useful list of books for children.

In "Sex Segregation in Religious Education," a pamphlet by Prof. W. S. Athearn, the argument for co-education, especially in the secondary department of the church school, is cogently presented.

A circular published by "The Council of Churches and Christian Associations for the University of California" gives a list of fifty-three courses in religion and the Bible provided for college men and women, in Berkeley.

The "Pageant of the Church" by Miss Forman and Miss Stone, the outline of which was published in *RELIGIOUS EDUCATION* for December last, is now printed complete in pamphlet form by the National Y. W. C. A.

Several announcements appear of new ventures in the field of moving pictures for churches and other educational work. An Interdenominational Film Company has been organized with headquarters at Los Angeles and the Bible Film Company at Las Vegas, N. Mex.

An eighteen page Life of Oberlin prepared by A. F. Beard, his best biographer, is made available free of cost to country pastors and Theological students who will send their names and addresses to the branch office of the Federal Council of Churches, 104 North Third St., Columbus, Ohio.

"The American Institute of Sacred Literature" is an institution considerably older than the R. E. A.; it should not have been included in the list of organizations on page 150 of the April issue of *RELIGIOUS EDUCATION*. The institute was founded in October 1889 and was incorporated in the University of Chicago in 1905.

The Malden Festival Chorus which, under the direction of Prof. H. Augustine Smith, so delighted the audience at the final session of the Boston convention, is giving highly interesting pageants on "Colonial Festivals." Let all interested in religious education watch the movement in pageantry.

Malden leaflet No. 3, "A Community System of Religious Education" by Walter S. Athearn, discusses the plan of organizing the community under a Council of Religious Education. The pamphlet insists that this organization must be entirely free from ecclesiastical control and under a non-denominational democratic association. Such a community organization would control the training institutes, the week-day church schools, vacation schools and other community-wide provisions for religious training. The booklet

calls attention to the special function of the R. E. A. in the wide general organization of professional leadership in this field.

In the review of Dr. Coe's "Psychology of Religion" by Dr. Ames the writer inadvertently spoke of the author as the first to publish in this field; this credit should have been given to Dr. Starbuck whose "Psychology of Religion" appeared in 1889 while Coe's "Spiritual Life" appeared in 1900.

Midland, Mich., has about 5,000 residents, but it has realized community organization to a high degree of efficiency. The city, industrial plants and other enterprises co-operating have erected a splendid building to house the city offices, a gymnasium, athletic facilities, club, library, auditorium, all that goes to syndicate the socializing energies of the entire community. The work was planned by the Rev. Myron E. Adams.

The educational bearings of modern social service are shown strikingly in the extensive series of discussions scheduled to occur at the forty-fourth annual National Conference of Charities and Correction to be held at Pittsburgh, June 6-13. The program has just been issued from the permanent office of the conference at Chicago. At some point in every one of the nine major divisions of the conference the dependence of humanitarian efforts upon education emerges.

At the meeting of the Federal Council in St. Louis in December, a conference was held of representatives of the denominations and the Christian Associations to consider the feasibility of closer co-ordination of existing interdenominational agencies engaged in the work of religious education. The following resolution was passed, "*Recommended* That the Federal Council authorize and request the Commission on Christian Education, in conference with the Administrative Committee of the Federal Council and with the officers of the agencies hereby affected, to invite the various officially constituted interdenominational organizations engaged in religious educational work at their early mutual convenience to meet in joint session for the purpose of canvassing the inter-relationships of their several tasks and the possibilities of closer co-ordination of inter-church activities in this field."

BOOK REVIEWS

RELIGION FOR TODAY. *John Haynes Holmes.* (Beacon Press, Boston, 1917, \$1.50 net.) A prophetic book of social interpretations which faces the salient problems of practical religion in the changing present life. Dr. Holmes is always vigorous and stimulating. He pays his compliments to the modern revivalist showing especially the anti-social implications of his message.

SOURCES OF FAITH AND HOPE. *Herbert H. Mott.* (American Unitarian Association, Boston, 1916. 75c net.) The great, natural questions of life, the meaning of consciousness, the fact of selfhood, the problems of existence faced in simple, helpful language and constructive thought.

A COMMUNITY SYSTEM OF RELIGIOUS EDUCATION. *Walter S. Athearn.* (Pilgrim Press, Boston, 1917, 35c.) The Malden Leaflets are issued as a study course for the guidance of the Malden City Council of Religious Education. This Council consists of one hundred representative citizens who are vitally interested in the religious development of all the children of the entire community.

RELIGIOUS EDUCATION FOR THE COMING SOCIAL ORDER. *William G. Ballantine.* (Pilgrim Press, Boston, 1917.) A statement of the fundamental principles of religious education and a strong plea for the use of extra-biblical, modern and vital teaching material in view of life-needs today.

THOROUGHLY FURNISHED. Part I, "The Pupil," *H. T. J. Coleman*; Part II, "The Principles of Teaching," *Robert W. Veach.* (Westminster Press, Philadelphia, 1917.) If we must continue to use primers in teacher-training we will welcome such as these with dignified elementary treatments of their topics. The first of these small texts is well arranged and educationally sound.

THE JESUS OF HISTORY. *T. R. Glover.* (Association Press, New York, 1917, \$1.00.) A modern, constructive study, non-critical, enriched by literary appreciation and ability. Dr. Glover's success in presenting these and kindred themes to college audiences is explained in this interesting work.

NATIONAL EDUCATION ASSOCIATION, Addresses and Proceedings, New York, 1916, Vol. LIV. (N. E. A., Ann Arbor, 1916.) Although this splendid volume of over 1100 pages contains only one paper on "Moral Training in the School" there is abundant evidence of an awakening moral consciousness in public education. But along with this one sees the tendency to mechanization, and wonders whether the vital will not be lost in the pressure of the system of organization.

THE COMPLAINT OF PEACE. *Erasmus.* (Open Court Pub. Co., Chicago, 1917, 50c.) A reprinting of a rare English translation of the *Querela Pacis* of Erasmus, a rather timely document just now.

THE AMERICAN COLLEGE. *Abraham Flexner.* (Century Co., New York, 1908.) Although this book has been out several years it belongs so distinctly in the class of worth-while studies on higher education in the United States that we are glad to call attention to its value. Dr. Flexner is a keen and fearless critic. He believes that the product of our colleges is far below what might be reasonably held as intellectual standards. He considers the problems arising from the elective system, the apparently purposeless curriculum and the burial of the college proper under the graduate schools.

THE SUPERNATURAL OR FELLOWSHIP WITH GOD. *David A. Murray.* (Fleming H. Revell Co., New York, 1917, \$1.50.) A strong statement of the *a priori* argument for the supernatural based on the definition of religion as spiritual fellowship with God.

THE GREAT REVIVAL IN THE WEST, 1797-1805. *Catharine C. Cleveland.* (Univ. of Chicago Press, Chicago, \$1.00 net.) The literature on revivals, especially that which gives reliable data, is altogether too scanty. This account of the revivals in the middle states a little over a century ago is a welcome and valuable contribution to our knowledge of these phenomena. The author has gathered from rare sources a large amount of documentary evidence, especially on the singular physical manifestations at the different meetings.

HUMAN WELFARE WORK IN CHICAGO. Edited by *Harvey C. Carbaugh.* (A. C. McClurg & Co., Chicago, \$1.50.) A remarkable review of the welfare work of a great city. Well written and well illustrated with a large amount of valuable information on local activities.

SUNDAY-SCHOOL TEACHING AND MANAGEMENT. *James McConaughy, et al.* (American Sunday-School Union, Philadelphia, 40c.) Although this book suffers from the attempt to cover the whole ground in a short manual it distinctly marks progress from the old type of elementary teacher-training text-book. There is some consciousness of the educational requirements of modern work. The lessons on the pupils' life and the theory of teaching are very much superior to those on organization and management of the school.

CHRISTIANIZING COMMUNITY LIFE. *Harry F. Ward and Richard H. Edwards.* (Association Press, New York, 50c.) The books of this series show improvement and progress, especially in the direction of relation to practical life and religious living. This book touches one of the most acute problems of our day. The material is stimulating and illuminating, though the authors must have been embarrassed by the rule of a portion of scripture for each day's lesson.

THE TRAINING OF MEN FOR THE WORLD'S FUTURE. *Charles Franklin Thwing.* (Platt & Peck Co., New York, \$1.25.) Brief

and interesting chapters in President Thwing's most readable style on the function of the university in preparing men for life in to-morrow. Dr. Thwing recognizes the prophetic function of the modern college.

A CHILD'S RELIGION. *Mary Aronetta Wilbur*. (Houghton, Mifflin Co., Boston, \$1.00 net.) This practical little book is not a theoretical study but a helpful discussion on the basis of experience of the nature and needs of the child as a religious person and the method by which the religious life is developed. It may be commended especially to parents for their work in the family.

MODERN MESSAGES FROM GREAT HYMNS. *Robert Elmer Smith*. (Abingdon Press, New York, \$1.25 net.) Twelve great hymns are treated, first with a brief historical account of their authors and the circumstances of writing and then with an exposition of their significance.

THE ORGANIZATION AND ADMINISTRATION OF THE CHURCH SCHOOL. *Walter S. Athearn*. (Pilgrim Press, Boston, 30c.) A good example of the new type of elementary teacher training textbooks. Designed as a unit in the Standard Teacher Training Course. Educational principles are steadily held in mind and the student is helped to discover a sound basis of principles for work. The details of method are not neglected and there is a very large amount of valuable suggestion as to plans of work.

HOW TO LIVE. *Irving Fisher and Eugene L. Fisk*. (Funk and Wagnalls, New York, 1917, \$1.00 net.) One of the sanest, most simple and comprehensive books we have seen. A sound background of scientific knowledge and a goodly array of tabulated data make the book reliable and useful.

AN INTRODUCTION TO SOCIAL PSYCHOLOGY. *Charles A. Ellwood*. (D. Appleton & Co., New York, 1917, \$2.00 net.) Professor Ellwood has a happy timeliness as well as a thorough scientific method in his books, and, it must be added, a most readable style. He discusses from the vital point of view the psychological basis of social life and the social implications of psychology. He is careful to avoid the pitfalls of the current tendency to pure objectivism and to present a helpful, inclusive study.

THE DEVELOPMENT OF THE YOUNG PEOPLE'S MOVEMENT. *Frank O. Erb*. (Univ. of Chicago Press, Chicago, 1917, \$1.00 net.) So far as we know the only real study of the history and significance of this movement. Values are discriminated; failures and successes are analyzed. The present situation is studied in the light of the psychology of adolescence and the needs of the work of the church. The book shows careful work in investigation and indicates some possibilities in future developments.

A PRACTICAL HOME DEPARTMENT. Committee on Education, Church of the Disciples, Boston, Mass., 1917.

THE SOCIAL YEAR BOOK. December 1916, Cleveland Federation for Charity and Philanthropy.

LIBRARY OF CHRISTIAN CO-OPERATION. Edited by *Charles S. Macfarland*. (Missionary Education Movement, New York, 1917, set \$5.00, separate volumes, \$1.00 each.) Vol. I, "The Churches of Christ in Council" prepared by Charles S. Macfarland; Vol. II, "The Church and International Relations: Parts I and II" prepared by Sidney L. Gulick and Charles S. Macfarland; Vol. III, "The Church and International Relations: Parts III and IV" prepared by Sidney L. Gulick and Charles S. Macfarland; Vol. IV, "The Church and International Relations: Japan" prepared by Charles S. Macfarland; Vol. V, "Christian Co-operation and World Redemption" prepared by Charles S. Macfarland; Vol. VI, "Co-operation in Christian Education" prepared by Henry H. Meyer. These are the full reports of the sessions and the commissions of the meeting of the Federal Council of Churches of Christ, held at St. Louis, Dec., 1916. While three of these respectable volumes are occupied with the great problems of world peace and international relationships, the more interesting to practical workers will be the reports of the various commissions, especially those dealing with The Social Order, Family Life and with "Christian Education." The reports of the latter are found in the sixth volume and include the highly interesting survey by Dr. Winchester, showing the development of the present situation in religious instruction, and the report by the General Secretary of the R. E. A. on "Worship in the Family." Workers in the churches who would keep informed on general church movements and especially on the rapidly intricating organizations of a general character will find these reports indispensable. They are published in attractive form and contain much useful information.

JESUS, THE CHRIST IN THE LIGHT OF PSYCHOLOGY. *G. Stanley Hall*. (Doubleday, Page & Co., Garden City, N. Y., 1917, \$7.50 net. 2 Vols.) A study of the personality, character, life and teachings of Jesus as seen in the impression he has made, or the concepts of him have made on literature, art and philosophy. President Hall's sources here are so different from those he has used in other books, in that here he quotes freely from other writers instead of depending on statistical studies, that the book is more than commonly attractive. It would be difficult anywhere to find a like survey of all that has been said on the problems of the inner life, the personality and character, of Jesus. (Fuller review later.)

THE HOME AND THE FAMILY. *Helen Kinne and Hanna M. Cooley*. (Macmillan Co., New York, 1917.) Intended for use in the elementary grades of schools, but enticing to everyone who has to do with home life. Deals, apparently, with every aspect of the mechanism, care and welfare of the family.

VIRGIL C. HART: *MISSIONARY STATESMAN. E. I. Hart.* (Doran Co., New York, 1917, \$1.50 net.) A valuable and interesting addition to missionary biography taking one through the most stirring times in Central and West China. It is a thrilling narrative.

THE NEW TESTAMENT. *James Moffatt.* (Doran Co., New York, 1917, \$1.00 net.) This is a very handy edition, pocket size, of Dr. Moffatt's recent translation. It should be suitable for the use of classes.

THE FAITH AND THE FELLOWSHIP. *Oscar L. Joseph.* (Doran Co., New York, 1917, \$1.25 net.) Contains many readable essays, including some of interest on the work of the modern church.

FAITHFUL STEWARDSHIP AND OTHER SERMONS. *Father Stanton.* (Doran Co., New York, 1917, \$1.35 net.) Sermons that Robertson Nicoll endorsed and which were preached by a man who served his church for fifty years without pay must deserve some attention.

THE MINISTRY. *Charles F. Thwing.* (Pilgrim Press, Boston, 1916, 50c net.) Dr. Thwing writes lucidly and persuasively on the attractions of the ministry. He is frank on the difficulties and also on the personal qualifications necessary to success.

THE ADOLESCENT PERIOD. *Louis Starr.* (P. Blakiston's Son & Co., Philadelphia, 1915.) Excellent, in its brief form, on the physical aspects, with some good suggestions on moral training, a useful non-technical book with a technical background.

ADVENTURES OF THE CHRISTIAN SOUL. *K. J. Saunders.* (Cambridge Univ. Press, 1916, 3/6 net.) Written by one with a keen appreciation of the mystical elements, to whom religion is essentially an experience. He is in touch with modern scientific literature and makes a decided contribution on "conversion."

THE PSYCHOLOGY OF RELIGION. *James H. Snowden.* (Fleming H. Revell Co., New York, 1916, \$1.50 net.) This is now the third book bearing this title. Starbuck's, 1899, is a study of conversion, principally on a questionnaire basis; Coe's, 1916, a survey of the modern field in a scientific spirit; Snowden's is rather a discussion of religious experience and work in the light of psychology. It is rather disappointing to open Ch. II, "The Psychology of the Soul" and begin to read of the three "faculties *** intellect, sensibility and will." The physiological basis and the social connotations are apparently ignored. In the chapter on "Conversion" some of the modern material is recognized. Elsewhere the author often confounds free philosophy with psychology. But he has produced one of the most readable of the non-scientific works in this field. H. F. C.

FUNDAMENTAL QUESTIONS. *Henry C. King.* (Macmillan Co., New York, 1917, \$1.50.) One of the most charmingly written and most helpful of all President King's books. Faces the problems of the existence of evil, of suffering, prayer, the making of

character and the meaning of the great movements of our times. As ever the author brings a wealth of reading in modern philosophy and a power of keen observation to enrich his message. The last chapter is a ringing call for the present hour.

THE WAY OF SALVATION IN THE LUTHERAN CHURCH. *G. H. Gerberding*. (General Council Publication House, Philadelphia, 1917.) On the method and the philosophy of conversion and of preparation for church membership in the English Lutheran communion. Includes many useful discussions on the catechetical method.

EL DORADO. A Pageant of South American Freedom. *Helen L. Willcox*. (Missionary Education Movement, New York, 1917, 25c.)

COMMUNITY MUSIC AND DRAMA. *Edgar B. Gordon*. (Bulletin, Extension Division University of Wisconsin, Madison, 1917.)

CRIME AND PRISONERS. *Henry K. Rowe*; ARBITRATION IN INDUSTRIAL DISPUTES. *Henry A. Atkinson*; A COMMUNITY STUDY OR THE RELIGIOUS SOCIAL SURVEY. *Edwin L. Earp*. Social Service Series. (American Baptist Publication Society, Philadelphia, 1917.) Pamphlets published by the Commission on Social Service of the Northern Baptist Convention.

ART STUDIES IN THE LIFE OF CHRIST. *Albert E. Bailey*. (Pilgrim Press, Boston, 1917, \$1.50 net.) A book of reference and study, a source of information which is likely to be useful and satisfactory for a long time. We could ask for no experience in teaching more pleasant than that of leading a class through the chapters of this book. It is rich in well-arranged material, both of pictures and of references to art sources.

SYSTEMS OF RELIGIOUS EDUCATION IN SECULAR SCHOOLS. *Rabbi Henry Barnstein*. (Reprint from Yearbook, Vol. XXVI, Central Conference of American Rabbis, 1916.)

THE AMERICAN STANDARD PROGRAM FOR BOYS. (International Committee of Y. M. C. A., New York, 1916.)

THE PULPIT COMMITTEE. *Charles A. McAlpine*. (American Baptist Publication Society, Philadelphia, 1917.)

RELIGIOUS EDUCATION AND AMERICAN DEMOCRACY. Malden Leaflets, No. 1. *Walter S. Athearn*. (Malden City Council of Religious Education, Malden Mass., 1916, 10c.) Gives Professor Athearn's philosophy of a general scheme of education with the function of the church distinctly shown and the place of the church school. A meaty statement.

CORRELATION OF CHURCH SCHOOLS AND PUBLIC SCHOOLS. Malden Leaflets, No. 2. *Walter S. Athearn*. (Malden School of Religious Education, Malden, Mass., 1917, 25c.) A summary in very convenient form of all the significant experiments in securing religious instruction for school children, under the auspices of the

church. Professor Athearn has made many his debtors by this concise pamphlet of sixty pages.

POPULAR ASPECTS OF ORIENTAL RELIGIONS. *L. O. Hartman*. (Abingdon Press, New York, 1917, \$1.35 net.) Those who desire an introduction in popular form to Hinduism, Confucianism, Buddhism, Parseeism Mohammedanism and the fetish faiths of the East will find it here, in readable form, from the travelers' point of view.

SUNDAY STORY HOUR. *Laura Ella Cragin*. (Geo. H. Doran Co., New York, 1917, \$1.25 net.) Exactly the right kind for "the children's hour." Well written and in attractive form; the fruitage of the author's successful experience in this field and with children.

ST. PAUL THE HERO. *Rufus M. Jones*. (Macmillan Co., New York, 1917, \$1.00.) The story reads as a story ought to read. It can be read aloud to a child. Professor Jones avoids the facile way of making a paraphrase and gives us a new picture in attractive form.

THE SOCIAL TEACHINGS OF THE PROPHETS AND JESUS. *Charles Foster Kent*. (Charles Scribner's Sons, New York, 1917, \$1.50 net.) Another product from Professor Kent's fertile pen. An excellent example of the historical method of exposition. In their order the great teachers are studied with respect to their message on the problems of human society. The writer does not forget the modern aspects of these problems and by following the classified analysis under topics one gets a clear view of the large body of teaching on social problems in the Bible.

CHRIST AND THE YOUNG PEOPLE. *Francis E. Clark*. (Fleming H. Revell Co., New York, 1916, 50c.) A study of those characteristics which most appeal to young people and in which Jesus to them is their leader and example. This is an attractive and refreshing treatment which young people are likely to read.

CHRISTIAN NURTURE. *Horace Bushnell*. (Charles Scribner's Sons, New York, 1916, \$1.50 net.) This book satisfies a wish we have long held that Bushnell's fundamental argument for religious education might be printed in readable type with a brief account of the author's life and work. The book has not alone historical interest, but it is a simple and logical statement of the underlying philosophy in religious education. A copy ought to be in every church library and in the library of every private worker.

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Fowler, Prof. Henry T. (1923), Brown University, Providence, R. I.
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- Harris, Rev. H. H., B.D. (1921), Professor, Candler School of Theology, Atlanta, Ga.
- Hartshorne, Prof. Hugh, Ph.D. (1920), Union Theological Seminary, New York City.
- Holmes, Prof. Henry W. (1922), Harvard University, Cambridge, Mass.
- Hugget, Rev. J. Percival (1918), Tompkins Ave. Congregational Church, Brooklyn, N. Y.
- Hunter, Mrs. Henry W. (1919), Chicago Training School, Chicago, Ill.
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- Kent, Prof. Charles F., Ph.D. (1918), Yale University, New Haven, Conn.
- King, Pres. Henry C., D.D., LL.D. (1923), Oberlin College, Oberlin, Ohio.
- King, Irving, Ph.D. (1921), Professor, University of Iowa, Iowa City, Ia.
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- Myers, A. J. W., Ph.D. (1920), Commission on Religious Education of the Presbyterian Church in Canada, Toronto, Canada.
- Peabody, Prof. Francis G., D.D. (1920), Harvard University, Cambridge, Mass.
- Richardson, Prof. Norman E., Ph.D. (1921), Boston University, Boston, Mass.
- Robinson, E. M. (1922), Secretary, International Committee Y. M. C. A., New York City.
- Rugh, Prof. Charles E. (1922), University of California, Berkeley, Calif.
- Sanders, Frank K., Ph.D., D.D. (1922), Board of Missionary Preparation, New York City.
- Sneath, E. Hershey, Ph.D., LL.D. (1920), Professor, Yale University, New Haven, Conn.
- Soares, Prof. Theodore G., Ph.D., D.D. (1921), University of Chicago, Chicago, Ill.
- Squires, Prof. Vernon P., Litt.D. (1920), University of North Dakota, Grand Forks, N. Dak.
- Starbuck, Prof. Edwin D., Ph.D. (1923), State University of Iowa, Iowa City, Iowa.
- Stewart, Pres. George B., D.D. (1921), Auburn Theological Seminary, Auburn, N. Y.
- St. John, Prof. Edward P. (1918), Hartford School of Religious Pedagogy, Hartford, Conn.
- Stolz, Karl R. (1919), Professor, Wesley College, University, N. Dak.
- Tallman, Miss Lavinia (1921), Instructor in Religious Education, Teachers College, New York City.
- Thompson, W. J., Ph.D., LL.D. (1923), Professor, Drew Theological Seminary, Madison, N. J.
- Tracy, Prof. Frederick (1921), Professor of Education, University of Toronto.
- Votaw, Prof. Clyde W., Ph.D. (1923), University of Chicago, Chicago, Ill.
- Weigle, Prof. Luther A., M.A. (1920), Yale School of Religion, New Haven, Conn.
- Wild, Miss Laura H., B.D. (1922), Professor, Lake Erie College, Painesville, O.
- Winchester, Rev. Benjamin S., D.D. (1923), Professor, Yale University, New Haven, Conn.
- Wood, Prof. Irving F., Ph.D. (1919), Smith College, Northampton, Mass.

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THE RELIGIOUS EDUCATION ASSOCIATION
STATISTICAL REPORT FOR THE YEAR ENDING
APRIL 30, 1917

1. CONVENTIONS AND CONFERENCES

Annual Convention, meetings 30, addresses.....	83
Pacific Convention, meetings 9, addresses.....	27
Local Conferences, 200 (est.) addresses.....	1,000
Public addresses by General Secretary.....	228
Total addresses promoted by R. E. A., over.....	1,338
Persons reached by Conferences, over.....	150,000
Mileage of General Secretary.....	40,100

2. PUBLICATIONS

Total pages of new printed matter.....	828
Total pages of new printed matter circulated.....	3,862,000
Magazine, RELIGIOUS EDUCATION, copies.....	19,700
New pamphlets and circulars (20).....	120,000
Old pamphlets and circulars.....	55,500
Earlier volumes sold.....	371
Total pieces.....	195,571

3. EXHIBIT AND LIBRARY

Present number of volumes.....	5,456
Pamphlets filed and classified, app.....	9,200

4. BUREAU OF INFORMATION

Inquiries answered, approx.....	6,500
Pamphlets distributed—R. E. A.....	130,000
Pamphlets distributed—others	40,000

5. CORRESPONDENCE

Total letter mail.....	24,866
Form letters	17,649
Packages	6,916
	<hr/>
	49,431

6. ADMINISTRATION

Salaried workers, 3; Volunteer.....	300
Income	\$15,832.81
Total expenditures	15,752.11

**THE RELIGIOUS EDUCATION ASSOCIATION
TREASURER'S REPORT**

May 1st, 1916 to April 30th, 1917.

Balance in bank, May 1, 1916.....	\$729.53
Cash on hand, May 1, 1916.....	16.24
	<u>\$745.77</u>

RECEIPTS

Memberships	\$7,307.51
Proceedings	240.55
Contributions	5,538.98
	<u>13,087.04</u>
Bank Loans	\$13,832.81
	<u>2,000.00</u>
	*\$15,832.81

EXPENDITURES

Salary, General Secretary.....	\$5,700.00
Salary, Office Assistants	1,850.30
Rent	1,440.00
Postage, Express, Telegrams.....	715.62
Incidentals, Exchange, Auditing.....	116.81
Interest & Refunds.....	55.76
Printing Circulars & Stationery.....	512.30
Printing Journal	2,001.73
Office, Exhibit & Furniture.....	19.30
Phone, Light, Supplies.....	275.71
Travel	984.04
Departments	80.54
	<u>\$13,752.11</u>
Bank Loans Repaid.....	<u>2,000.00</u>
	\$15,752.11
Balance in Bank, April 30, 1917.....	76.05
Cash on hand, April 30, 1917.....	4.65
	<u>\$15,832.81</u>

Edward T. Dunham
Auditor.

Respectfully submitted,
David R. Forgan
Treasurer.

* This total includes only the moneys passing through the hands of the Treasurer and does not include any sums contributed to local convention treasuries and paid out locally for such conventions; including such items the total income would be approximately \$17,832.81 for last year and the expenditures would be \$17,752.11.

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